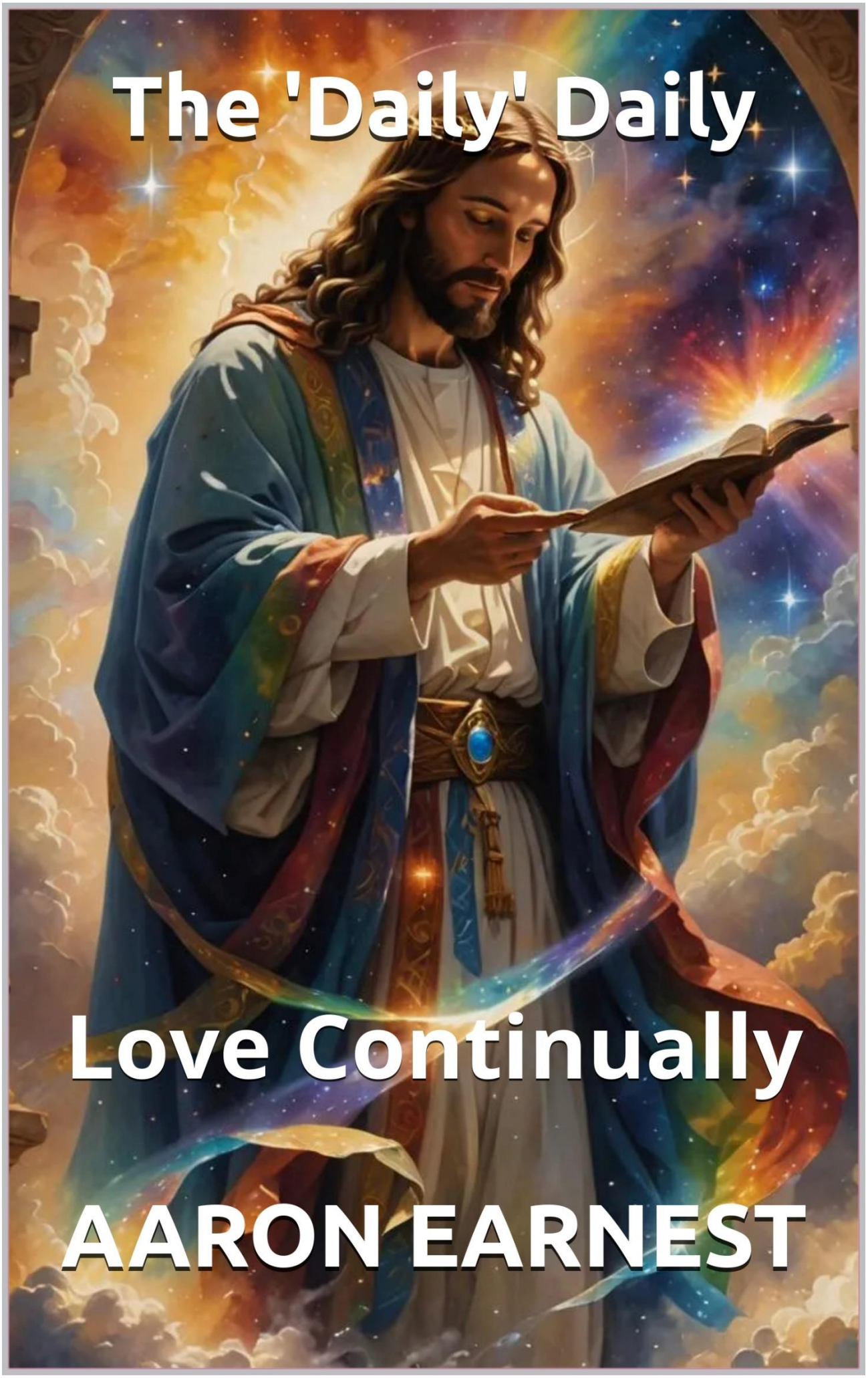

The 'Daily' Daily
Love Continually
AARON EARNEST

The
‘Daily’
Daily

—

Love Continually

~

“To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.” – Jude 1:25 KJB

“Glory to God in the highest, and on earth peace, good will toward men.” – Luke 2:14 KJB

“And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.” – Philippians 2:11 KJB

“And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.” – 1 John 4:14 KJB

“Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.” – John 20:21 KJB

“That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” – John 17:21 KJB

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” – Matthew 24:14 KJB

TABLE OF CONTENTS

[0A] Table of Contents …….. i-i
[0B] Introduction …… ii-ii

CHAPTERS

01 – The passages with "the daily" in Dan. 8:11,12,13, 11:31, 12:11 KJB …… 1-1

02 – The definition of the Hebrew word [H8548], "תמיד", "ha tâmîyd", according to the King James Bible, a brief listing from the King James Concordance [KJC] – E-Sword …… 2-2

03 – The definition of the Hebrew word [H8548], "תמיד", "ha tâmîyd", according to the King James Bible, in their full listing …… 3-9

04 – The only times that the exact phrase "the daily" appears in the English of the King James Bible …… 10-10

05 – What is the context surrounding "the daily" of Daniel 8, 11 & 12 KJB? …… 11-28

06 – The Old Testament uses …… 29-40

07 – The New Testament continuance …… 41-44

08 – The "daily" surrender and experiences, either to Satan or to God …… 45-63

09 – Considering "the daily" in Daniel's prophecy, in reference to the timeframes and participants, in type and anti-type ..…… 64-114

10 – Considering "the daily" in Daniel's prophecy, in reference to the location thereof .. 115-131

11 – Some of the 'pioneers' on Daniel's "daily" and / or on 2 Thes. 2:7 KJB …… 132-159

12 – Considering "the daily" in the SoP / ToJ, especially the Early Writings (1882), pages 74.1-75.2; The Present Truth, November 1, 1850, par. 9-13; A Sketch of the Christian Experience and Views of Ellen G. White (1851), pages 61.1-62.1; and what was said elsewhere on the subject by Ellen G. White and others …… 160-183

13 – The Great Controversy (1911) quotations, does it support this or that? …… 184-198

~

INTRODUCTION

In the mid-1800's AD, there was a flurry of activity and study of the scriptures, in what became known as **the Great Awakening**. Vast evangelistic meetings of hundreds, and thousands, of peoples were held all over the world, and especially in the united States of America, that had previously been unheard of, as well as unseen, before in Christian history. The great time prophecies of **Daniel** and of **the Revelation of Jesus Christ** were studied with a seriousness and intent that were before unknown. Through such rigorous and zealous piety towards God's providential promptings by the Holy Spirit, the past, present & future of God's will, justice, love & grace were more fully comprehended. Jesus Christ was magnified & glorified.

Not all was always harmonious and beneficial among those eager students and servants of Christ, but the overall outcome glorified God. In one instance, there was the Great Disappointment which came through a fault in certain unwarranted expectations, but that too, also led to God's word being held above all of men's vain traditions and opinions. As God's people prayed more earnestly, new insights were given from heaven to supply their misunderstandings and lack of knowledge. There were also certain minor disagreements that led to diversion away from the primary messages for the time, and announcement of the soon coming of the Saviour, Jesus Christ, the second time. One such quarrel was over the specific meaning of the phrase "the daily" as it is given in **Daniel** 8:11,12,13, 11:31, 12:11 KJB. Though certain leaders among the disputers were asked to study the matter out together, and resolve their differences by the Bible, it ultimately never materialized, and the matter was never fully resolved in consensus. The division remains.

One group, focusing more intently upon the Bible than another, came to the conclusion that "the daily" was the heavenly ministration of Jesus Christ, while the other group, also having certain texts of scripture, leaned more heavily upon some statements made by a church leader. This bolstered their position that "the daily" was what was termed as the force of "paganism". The two positions could not be more opposite. One heavenly and of Christ. The other earthly and of satan. Who was right, if any at all?

This present written material is designed to consider these things from the primary source of information, namely, the holy scriptures (KJB; King James Bible, English, being translated from the HOT (Hebrew Old Testament) and the GNT TR (Greek New Testament Textus Receptus)) and not from any other source, though other materials will give additional confirmation afterwards. The reason for this is found in the texts of **Isa.** 8:20; **1 Pet.** 4:11 KJB.

This labour of love (unto God & mankind) is also designed to appeal to the widest audience as possible, so that all may, "... sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" (**1 Pet.** 3:15 KJB), placing a long-forgotten gem of glorious truth back into its place of honour.

Whether any who read this work, already have a position (belief / knowledge) upon this particular subject, or not, try not to jump ahead, and please consider the following texts:

"He that answereth a matter before he heareth *it,* it *is* folly and shame unto him." – Proverbs 18:13 KJB

"*He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him." – Proverbs 18:17 KJB

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." – 2 Timothy 2:15 KJB

CHAPTER 1

~

The passages with "the daily" in Dan. 8:11,12,13, 11:31, 12:11 KJB

The phrase "the daily" appears several times in the scriptures, but the primary focus was upon the book of **Daniel's** use, and so the following listing is given only in regards the phrase as it appears in the texts of the chapters of **Daniel**:

Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of the host, and by him **the daily** *sacrifice* was taken away, and the place of his sanctuary was cast down.

Daniel 8:11 HOT - ועד שַׂר־הצבא הגדיל וממנו הרים **התמיד** והשׁלך מכון מקדשׁו׃

Daniel 8:12 KJB - And an host was given *him* against **the daily** *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Daniel 8:12 HOT - וצבא תנתן על־**התמיד** בפשׁע ותשׁלך אמת ארצה ועשׂתה והצליחה׃

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* **the daily** *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Daniel 8:13 HOT - ואשׁמעה אחד־קדושׁ מדבר ויאמר אחד קדושׁ לפלמוני המדבר עד־מתי החזון **התמיד** והפשׁע שׁמם תת וקדשׁ וצבא מרמס׃

Daniel 11:31 KJB - And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away **the daily** *sacrifice,* and they shall place the abomination that maketh desolate.

Daniel 11:31 HOT - וזרעים ממנו יעמדו וחללו המקדשׁ המעוז והסירו **התמיד** ונתנו השׁקוץ משׁומם׃

Daniel 12:11 KJB - And from the time *that* **the daily** *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

Daniel 12:11 HOT - ומעת הוסר **התמיד** ולתת שׁקוץ שׁמם ימים אלף מאתים ותשׁעים׃

The Hebrew "ה", or letter "he" (**Psa.** 119:33-40 KJB), stands for "ha", meaning 'the definite article, or "the"'.

The Hebrew "תמיד" **[H8548]** stands for "tamiyd", meaning "From an unused root meaning to stretch; properly continuance (as indefinite extension); but used only (attributively as adjective) constant (or adverbially constantly); elliptically the regular (daily) sacrifice: - alway (-s), continual (employment, -ly), daily, ([n-]) ever (-more), perpetual." – Strong's Concordance E-Sword Edition.

Both Hebrew words when combined as "התמיד", "ha-tamiyd" signifies "the daily", or "the continual", "the ongoing", "the perpetual", "the unceasing" and so on and so forth. The Hebrew is clear that whatever this "daily" is in association with, it is not "a" (indefinite) thing, but something specific, and already identified in the context, or known by the context of the passage, by the definite article "the".

CHAPTER 2

~

The definition of the Hebrew word [H8548], "תמיד", "ha tâmîyd", according to the King James Bible, a brief listing from the King James Concordance [KJC] – E-Sword

The Bible is the primary source for the definition of any word in it, rather than any dictionary or lexicon, as the word of God is self-defining, self-contained (**Isa.** 8:20, 28:10,13; **Jhn.** 10:35 KJB). It is not ever contradictory, since it is JEHOVAH who interprets (**Gen.** 40:8; **2 Pet.** 1:20 KJB) that which God gives. The following is how the Bible defines the word Hebrew **[H8548] "תמיד", "ha tâmîyd"**.

Total KJB Occurrences: 104

"continually" – 53
Exo. 28:29,30, 29:38; **Lev.** 24:2,3,4,8; **2 Sam.** 9:7,13; **1 Kin.** 10:8; **2 Kin.** 4:9, 25:29; **1 Chr.** 16:6,11,37,40, 23:31; **2 Chr.** 9:7, 24:14; **Psa.** 34:1, 35:27, 38:17, 40:11,16, 50:8, 69:23, 70:4, 71:3,6, 72:15, 74:23, 109:15,19, 119:44,109,117; **Pro.** 6:21; **Isa.** 21:8, 49:16, 51:13, 52:5, 60:11, 65:3; **Jer.** 6:7, 52:33; **Eze.** 46:14; **Hos.** 12:6; **Oba.** 1:16; **Nah.** 3:19; **Hab.** 1:17

"continual" – 26
Exo. 29:42; **Num.** 4:7, 28:3,6,10,15,23,24,31, 29:11,16,19,22,25,28,31,34,38; **2 Kin.** 25:30; **2 Chr.** 2:4; **Ezr.** 3:5; **Neh.** 10:33 (2 times); **Pro.** 15:15; **Jer.** 52:34; **Eze.** 46:15

"daily" – 7
Num. 4:16, 29:6; **Dan.** 8:11,12,13, 11:31, 12:11

"always" – 6
Exo. 27:20, 28:38; **Deu.** 11:12; **Psa.** 16:8; **Pro.** 5:19; **Eze.** 38:8

"alway" – 4
Exo. 25:30; **Num.** 9:16; **2 Sam.** 9:10; **Pro.** 28:14

"ever" – 3
Lev. 6:13; **Psa.** 25:15, 51:3

"perpetual" – 2
Exo. 30:8; **Lev.** 6:20

"continual employment" – 1
Eze. 39:14

"evermore" – 1
Psa. 105:4

"never" – 1
Isa. 62:6

CHAPTER 3

~

The definition of the Hebrew word [H8548], "תמיד", "ha tâmîyd", according to the King James Bible, in their full listing

"continually" – 53

Exodus 28:29 KJB - And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place,* for a memorial before the LORD **continually**.

Exodus 28:30 KJB - And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD **continually**.

Exodus 29:38 KJB - Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day **continually**.

Leviticus 24:2 KJB - Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn **continually**.

Leviticus 24:3 KJB - Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD **continually**: *it shall be* a statute for ever in your generations.

Leviticus 24:4 KJB - He shall order the lamps upon the pure candlestick before the LORD **continually**.

Leviticus 24:8 KJB - Every sabbath he shall set it in order before the LORD **continually**, *being taken* from the children of Israel by an everlasting covenant.

2 Samuel 9:7 KJB - And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table **continually**.

2 Samuel 9:13 KJB - So Mephibosheth dwelt in Jerusalem: for he did eat **continually** at the king's table; and was lame on both his feet.

1 Kings 10:8 KJB - Happy *are* thy men, happy *are* these thy servants, which stand **continually** before thee, *and* that hear thy wisdom.

2 Kings 4:9 KJB - And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us **continually**.

2 Kings 25:29 KJB - And changed his prison garments: and he did eat bread **continually** before him all the days of his life.

1 Chronicles 16:6 KJB - Benaiah also and Jahaziel the priests with trumpets **continually** before the ark of the covenant of God.

1 Chronicles 16:11 KJB - Seek the LORD and his strength, seek his face **continually**.

1 Chronicles 16:37 KJB - So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark **continually**, as every day's work required:

1 Chronicles 16:40 KJB - To offer burnt offerings unto the LORD upon the altar of the burnt offering **continually** morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

1 Chronicles 23:31 KJB - And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, **continually** before the LORD:

2 Chronicles 9:7 KJB - Happy *are* thy men, and happy *are* these thy servants, which stand **continually** before thee, and hear thy wisdom.

2 Chronicles 24:14 KJB - And when they had finished *it,* they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal,* and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD **continually** all the days of Jehoiada.

Psalms 34:1 KJB - *A Psalm* of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise *shall* **continually** *be* in my mouth.

Psalms 35:27 KJB - Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say **continually**, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

Psalms 38:17 KJB - For I *am* ready to halt, and my sorrow *is* **continually** before me.

Psalms 40:11 KJB - Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth **continually** preserve me.

Psalms 40:16 KJB - Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say **continually**, The LORD be magnified.

Psalms 50:8 KJB - I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* **continually** before me.

Psalms 69:23 KJB - Let their eyes be darkened, that they see not; and make their loins **continually** to shake.

Psalms 70:4 KJB - Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say **continually**, Let God be magnified.

Psalms 71:3 KJB - Be thou my strong habitation, whereunto I may **continually** resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

Psalms 71:6 KJB - By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* **continually** of thee.

Psalms 72:15 KJB - And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him **continually**; *and* daily shall he be praised.

Psalms 74:23 KJB - Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth **continually**.

Psalms 109:15 KJB - Let them be before the LORD **continually**, that he may cut off the memory of them from the earth.

Psalms 109:19 KJB - Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded **continually**.

Psalms 119:44 KJB - So shall I keep thy law **continually** for ever and ever.

Psalms 119:109 KJB - My soul *is* **continually** in my hand: yet do I not forget thy law.

Psalms 119:117 KJB - Hold thou me up, and I shall be safe: and I will have respect unto thy statutes **continually**.

Proverbs 6:21 KJB - Bind them **continually** upon thine heart, *and* tie them about thy neck.

Isaiah 21:8 KJB - And he cried, A lion: My lord, I stand **continually** upon the watchtower in the daytime, and I am set in my ward whole nights:

Isaiah 49:16 KJB - Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

Isaiah 51:13 KJB - And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared **continually** every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

Isaiah 52:5 KJB - Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name **continually** every day *is* blasphemed.

Isaiah 60:11 KJB - Therefore thy gates shall be open **continually**; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

Isaiah 65:3 KJB - A people that provoketh me to anger **continually** to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Jeremiah 6:7 KJB - As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me **continually** *is* grief and wounds.

Jeremiah 52:33 KJB - And changed his prison garments: and he did **continually** eat bread before him all the days of his life.

Ezekiel 46:14 KJB - And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering **continually** by a perpetual ordinance unto the LORD.

Hosea 12:6 KJB - Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God **continually**.

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, *so* shall all the heathen drink **continually**, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Nahum 3:19 KJB - *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed **continually**?

Habakkuk 1:17 KJB - Shall they therefore empty their net, and not spare **continually** to slay the nations?

"continual" – 26

Exodus 29:42 KJB - *This shall be* a **continual** burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

Numbers 4:7 KJB - And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the **continual** bread shall be thereon:

Numbers 28:3 KJB - And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a **continual** burnt offering.

Numbers 28:6 KJB - *It is* a **continual** burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

Numbers 28:10 KJB - *This is* the burnt offering of every sabbath, beside the **continual** burnt offering, and his drink offering.

Numbers 28:15 KJB - And one kid of the goats for a sin offering unto the LORD shall be offered, beside the **continual** burnt offering, and his drink offering.

Numbers 28:23 KJB - Ye shall offer these beside the burnt offering in the morning, which *is* for a **continual** burnt offering.

Numbers 28:24 KJB - After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the **continual** burnt offering, and his drink offering.

Numbers 28:31 KJB - Ye shall offer *them* beside the **continual** burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Numbers 29:11 KJB - One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the **continual** burnt offering, and the meat offering of it, and their drink offerings.

Numbers 29:16 KJB - And one kid of the goats *for* a sin offering; beside the **continual** burnt offering, his meat offering, and his drink offering.

Numbers 29:19 KJB - And one kid of the goats *for* a sin offering; beside the **continual** burnt offering, and the meat offering thereof, and their drink offerings.

Numbers 29:22 KJB - And one goat *for* a sin offering; beside the **continual** burnt offering, and his meat offering, and his drink offering.

Numbers 29:25 KJB - And one kid of the goats *for* a sin offering; beside the **continual** burnt offering, his meat offering, and his drink offering.

Numbers 29:28 KJB - And one goat *for* a sin offering; beside the **continual** burnt offering, and his meat offering, and his drink offering.

Numbers 29:31 KJB - And one goat *for* a sin offering; beside the **continual** burnt offering, his meat offering, and his drink offering.

Numbers 29:34 KJB - And one goat *for* a sin offering; beside the **continual** burnt offering, his meat offering, and his drink offering.

Numbers 29:38 KJB - And one goat *for* a sin offering; beside the **continual** burnt offering, and his meat offering, and his drink offering.

2 Kings 25:30 KJB - And his allowance *was* a **continual** allowance given him of the king, a daily rate for every day, all the days of his life.

2 Chronicles 2:4 KJB - Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the **continual** shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

Ezra 3:5 KJB - And afterward *offered* the **continual** burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Nehemiah 10:33 KJB - For the shewbread, and for the **continual** meat offering, and for the **continual** burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things,* and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

Proverbs 15:15 KJB - All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a **continual** feast.

Jeremiah 52:34 KJB - And *for* his diet, there was a **continual** diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Ezekiel 46:15 KJB - Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a **continual** burnt offering.

"daily" – 7

Numbers 4:16 KJB - And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the **daily** meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is,* in the sanctuary, and in the vessels thereof.

Numbers 29:6 KJB - Beside the burnt offering of the month, and his meat offering, and the **daily** burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of the host, and by him the **daily** *sacrifice* was taken away, and the place of his sanctuary was cast down.

Daniel 8:12 KJB - And an host was given *him* against the **daily** *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the **daily** *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Daniel 11:31 KJB - And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the **daily** *sacrifice,* and they shall place the abomination that maketh desolate.

Daniel 12:11 KJB - And from the time *that* the **daily** *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

"always" – 6

Exodus 27:20 KJB - And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn **always**.

Exodus 28:38 KJB - And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be **always** upon his forehead, that they may be accepted before the LORD.

Deuteronomy 11:12 KJB - A land which the LORD thy God careth for: the eyes of the LORD thy God *are* **always** upon it, from the beginning of the year even unto the end of the year.

Psalms 16:8 KJB - I have set the LORD **always** before me: because *he is* at my right hand, I shall not be moved.

Proverbs 5:19 KJB - *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished **always** with her love.

Ezekiel 38:8 KJB - After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been **always** waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

"alway" – 4

Exodus 25:30 KJB - And thou shalt set upon the table shewbread before me **alway**.

Numbers 9:16 KJB - So it was **alway**: the cloud covered it *by day,* and the appearance of fire by night.

2 Samuel 9:10 KJB - Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits,* that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread **alway** at my table. Now Ziba had fifteen sons and twenty servants.

Proverbs 28:14 KJB - Happy *is* the man that feareth **alway**: but he that hardeneth his heart shall fall into mischief.

"ever" – 3

Leviticus 6:13 KJB - The fire shall **ever** be burning upon the altar; it shall never go out.

Psalms 25:15 KJB - Mine eyes *are* **ever** toward the LORD; for he shall pluck my feet out of the net.

Psalms 51:3 KJB - For I acknowledge my transgressions: and my sin *is* **ever** before me.

"perpetual" – 2

Exodus 30:8 KJB - And when Aaron lighteth the lamps at even, he shall burn incense upon it, a **perpetual** incense before the LORD throughout your generations.

Leviticus 6:20 KJB - This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering **perpetual**, half of it in the morning, and half thereof at night.

"continual employment" – 1

Ezekiel 39:14 KJB - And they shall sever out men of **continual employment**, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

"evermore" – 1

Psalms 105:4 KJB - Seek the LORD, and his strength: seek his face **evermore**.

"never" – 1

Isaiah 62:6 KJB - I have set watchmen upon thy walls, O Jerusalem, *which* shall **never** hold their peace day nor night: ye that make mention of the LORD, keep not silence,

CHAPTER 4

~

The only times that the exact phrase "the daily" appears in the English of the King James Bible

While in the Hebrew OT, the phrase "התמיד", "ha tamiyd" appears numerous times (**Num.** 4:7,16, 28:10,15,23,24,31, 29:6,11,16,19,22,25,28,31,34; **Neh.** 10:34 (10:33 KJB); **Dan.** 8:11,12,13, 11:31, 12:11 HOT), in the English translation of the King James Bible, the exact phrase "the daily" only appears 9 times (7 of which come from the Hebrew "התמיד", "ha tamiyd", 1 time "יום ביום", "yôm B'yôm" (day to day), & the final time, is found from the NT koine Greek "τη καθημερινη", "te kathemerine", from **G3588**, a definite article, 'the' & **G2522** from **G2596** (κατά, kata - throughout, &c.) & **G2250** (ημέρα, hemera - day, time):

> Numbers 4:16 KJB - And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and **the daily** meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein is, *in* the sanctuary, and in the vessels thereof.
>
> Numbers 29:6 KJB - Beside the burnt offering of the month, and his meat offering, and **the daily** burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.
>
> Ezra 3:4 KJB - They kept also the feast of tabernacles, as *it is* written, and *offered* **the daily** burnt offerings by number, according to the custom, as the duty of every day required;
>
> Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of the host, and by him **the daily** *sacrifice* was taken away, and the place of his sanctuary was cast down.
>
> Daniel 8:12 KJB - And an host was given *him* against **the daily** *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.
>
> Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* **the daily** *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?
>
> Daniel 11:31 KJB - And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away **the daily** *sacrifice,* and they shall place the abomination that maketh desolate.
>
> Daniel 12:11 KJB - And from the time *that* **the daily** *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.
>
> Acts 6:1 KJB - And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in **the daily** ministration.

All of the references also deal with the Sanctuary (**Psa.** 77:13 KJB) ministrative evening and morning (daily) services as accomplished by its priests, such as: The continual (daily) bread (**Num.** 4:7 KJB), the daily meat (grain) offering (**Num.** 4:16 KJB), and the continual (daily) burnt offering (**Num.** 28:10,15,23,24,31, 29:6,11,16,19,28,31,34; **Neh.** 10:33 (10:34 HOT) KJB).

CHAPTER 5

~

What is the context surrounding "the daily" of Daniel 8, 11 & 12 KJB?

While the surrounding contexts of the phrase "the daily" in the contexts of **Num.** 4:7,16, 28:10,15,23,24,31, 29:6,11,16,19,22,25,28,31,34; **Ezr.** 3:4; **Neh.** 10:34 (10:33 KJB); **Act.** 6:1 KJB all refer to the sanctuary and its ministrative evening and morning (daily) services as accomplished by the priests of God, it has yet to be seen in regards the contexts of the texts in **Daniel** 8, 11, & 12 KJB. Each chapter of **Daniel** that contains the phrase "the daily" will be looked at in context:

Daniel 8's context:

Daniel 8:1 KJB - In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

Side note:

The texts of **Daniel** exhibit a great amount of parallelism, not only in chapter, but also in its verses:

The First 'Book' of Daniel						
Daniel 4:1-37	**Daniel 3:1-30**	**Daniel 2:1-49**	**Daniel 1:1-21**	**Daniel 7:1-28**	**Daniel 6:1-28**	**Daniel 5:1-31**
King, Everlasting Gospel, Saved	Law, Test, Worship, 1st Amendment	Vision, Kingdoms of Earth to Heaven	Captivity To Release	Vision, Kingdoms of Earth to Heaven	Law, Test, Worship, 1st Amendment	King, Everlasting Gospel, Lost

Daniel 8:1 KJB also shows a parallelism:

[A1] "In the third year of the reign of king Belshazzar ..."

[B1] "... a vision appeared ..."

[C1] "... unto me **[Daniel]** ..."

[C2] "... even unto me Daniel ..."

[B2] "... after that **[vision of Daniel 7]** which appeared unto me ..."

[A2] "... at the first **[year of the reign of king Belshazzar, in Daniel 7:1 KJB]**."

Daniel 7:1 KJB - **In the first year of Belshazzar king of Babylon Daniel had a dream and visions** of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

Therefore, **Daniel** 8's "vision" is directly related to **Daniel** 7's "visions".

Daniel 8:2 KJB - And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Daniel 8:3 KJB - Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

Daniel 8:4 KJB - I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

Daniel 8:5 KJB - And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

Daniel 8:6 KJB - And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

Daniel 8:7 KJB - And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Daniel 8:8 KJB - Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Daniel 8:9 KJB - And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.*

Daniel 8:10 KJB - And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of the host, and by him **the daily** *sacrifice* was taken away, and the place of his sanctuary was cast down.

Daniel 8:12 KJB - And an host was given *him* against **the daily** *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Side note, "... by reason of transgression ..." was already mentioned in **Daniel** 7:25 KJB:

> Daniel 7:25 KJB - And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

It is through fallen human ("... eyes like the eyes of man ..." - **Dan.** 7:8 KJB) "reason" (**[Latin]** "... quia in his, quae vult, **ei est pro ratione voluntas**", **[English]** "and he can do these things, because his **[the pope's]** will stands for 'reason'" - (Instit. de jure natu. § sed quod principi. Haec quippe.) ..." - https://web.archive.org/web/20160416032253/https://digital.library.ucla.edu/canonlaw/librarian?ITEMPAGE=CJC1&PAGENUM=558) that this power will "think" to "change times and laws" "of the Most High **[God]**", which is "transgression".

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* **the vision** *concerning* **the daily** *sacrifice,* and **the transgression of desolation**, to give both **the sanctuary** and **the host** to be trodden under foot?

Side note, **Daniel** 8:13 KJB is structurally parallel:

[A1] "How long *shall be* the vision *concerning* the daily ..."

[B1] "... to give ... **[both]** the sanctuary ..."

[A2] "... and **[How long shall be]** the transgression of desolation ..."

[B2] "... to give ... **[both ... and]** the host to be trodden under foot?"

Daniel 8:13's KJB, the "certain saint" from the Hebrew **H6422**, "לפלמוני", "laPal'môniy", is Jesus / Michael, the wonderful numberer ~ the one who numbers the hairs of every head, the stars, the sands, the kingdoms, and the times and boundaries, etc. The great accountant, who takes account of his kingdom and servants. For more on the identification, see this author's book, **"Michael the archangel – Who is like unto God? – The Highest Messenger"**.

Daniel 8:14 KJB - And he said unto me, Unto **two thousand and three hundred days**; then shall **the sanctuary** be **cleansed**.

Side note:

The word "cleansed" (**Dan.** 8:14 KJB) is found tied to the following words, in relationship to the sanctuary and of judgment:

Consider that in **Job** 25:4 KJB, utilizing the same word found in **Dan.** 8:14 KJB, for "cleansed", is given as "justified", but in parallel (**Isa.** 28:10 KJB, the ways of the Lord being "equal"; **Eze.** 18:25,29 KJB) in **vs. 4**, as meaning, "be clean", and even **vs. 5**, refers to "pure", referring to a case to be judged, as **Job's**.

Consider that in **Job** 15:14 KJB, utilizing the same word found in **Dan.** 8:14 KJB, for "cleansed", is given as "righteous", but in parallel (**Isa.** 28:10 KJB, the ways of the Lord being "equal"; **Eze.** 18:25,29 KJB) in **vs. 14**, as meaning, "be clean", and even in **vs. 15**, refers to "saints" **[holy]**, and "clean" again.

Consider also that **Psa.** 51:4 KJB, utilizing the same word in **Dan.** 8:14 KJB, for "cleansed", is given as "justified", but in parallel (**Isa.** 28:10 KJB, the ways of the Lord being "equal"; **Eze.** 18:25,29 KJB) in **vs. 4**, as meaning, "be clear when thou judgest" (ie. day of atonement, **Lev.** 16 & 23:27-32 KJB, see also **Rev.** 9:13-15, 14:6-7 KJB), then read further in **vs. 7**, of "clean" and "wash".

Consider that in **Job** 22:3 KJB, utilizing the same word found in **Dan.** 8:14 KJB, for "cleansed", is given as "righteous", but in parallel (**Isa.** 28:10 KJB, the ways of the Lord being "equal"; **Eze.** 18:25,29 KJB) in **vs. 3**, as meaning, "perfect", and even in **vs. 4**, refers to "judgment".

Consider that in **Psa.** 19:7-9 KJB, utilizing the same word found in **Dan.** 8:14 KJB, for "cleansed", is given as "righteous", but in parallel (**Isa.** 28:10 KJB, the ways of the Lord being "equal"; **Eze.** 18:25,29 KJB) in **vs. 7**: "perfect", **vs. 8**: "right", "pure", **vs. 9**: "clean", "judgments", "righteous".

Etc., etc. for every time the underlying word, as found in **Dan.** 8:14 KJB, is used in scripture, it almost inevitably is connected with the same words in context, if not in the very same text itself, see **[H6663]**, "צדק", "tsâdaq" in the King James Concordance.

Daniel 8:15 KJB - And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Daniel 8:16 KJB - And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to **understand** **the vision**.

Daniel 8:17 KJB - So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, **Understand**, O son of man: **for at the time of the end *shall be* the vision**.

Daniel 8:18 KJB - Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Daniel 8:19 KJB - And he said, Behold, **I will make thee know what shall be in the last end of the indignation**: for **at the time appointed the end *shall be***.

Daniel 8:20 KJB - The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

Daniel 8:21 KJB - And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

Daniel 8:22 KJB - Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Daniel 8:23 KJB - And in the latter time of their kingdom, when the transgressors are come to the full, **a king** of **fierce countenance**, **and** **understanding dark sentences**, shall stand up.

Daniel 8:24 KJB - And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

Daniel 8:25 KJB - And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Daniel 8:26 KJB - And **the vision of the evening and the morning** which was told *is* true: wherefore shut thou up **the vision**; for it *shall be* for **many days**.

Daniel 8:27 KJB - And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at **the vision**, but none understood *it.*

In the book of **Daniel**, there is mentioned the phrase **"the daily"** (**Dan.** 8:11,12,13, 11:31, 12:11 KJB) in association with the Sanctuary of God which is the ongoing **day by day ministration** of the High Priest, which ended in the yearly service of the Day of Atonement (**Lev.** 16:1-34, 23:26-32 KJB).

Daniel 8 compared to Leviticus 16 (Daily to Day of Atonement) – Psa. 77:13 KJB		
Ram	**Lev.** 16:3,5	**Dan.** 8:1,4,6,7,20
(Lord's Goat) He Goat	**Lev.** 16:5,7,8,15,24	**Dan.** 8:5,8,21
8 Horns (4+4), (2+1+4+1)	**Lev.** 16:12,13,18 (**Dan.** 8:13-14,26, **Rev.** 9:13-15, 10:6, 14:6-12; Oct. 22, 1844; 2,300 begun in 457 BC; **Dan.** 9:24-27; **Ezr.** 6:14, 7:1-28)	**Dan.** 8:3,5,6,7,8,9,20,21 (8 total; 4 outside [altar sacrifice; [**Exo.** 27:2, 38:2]], 4 inside [altar incense; [**Exo.** 30:2, 37:25,26]] -- 2 on ram, 1 on he-goat, 4 on he-goat, 1 from winds)
High priest (Ministration)	**Lev.** 16:2-9,11-21,23-34	**Dan.** 8:11,13,14,25 ("certain' saint" [laPal'môniy], wonderful numberer; **Gen.** 32:29; **Jdg.** 13:18; **Isa.** 9:6; **Mat.** 10:30; **Luk.** 12:7; **Act.** 17:26)
Mercy Seat (Two Cherubim)	**Lev.** 16:2,13,14,15	**Dan.** 8:13,15-17 (one saint [holy one, angel] speaking, and another saint [holy one, angel] said - covering cherubims / angels [Gabriel & 'Herald'])
People of God (congregation, camp)	**Lev.** 16:5,6,7,15, 16,17,19,20,21,22, 23,24,26,27,28,29,30,31,33,34	**Dan.** 8:10,13,24,25
Transgression (Sin)	**Lev.** 16:5,9,10,15,16,21,27,30,34	**Dan.** 8:12,13,14,24,25
Washing, Cleansing, & Burning	**Lev.** 16:4,16,19,24,26,27,28,30,33	**Dan.** 8:14 ("then shall the sanctuary be cleansed")
End of Daily (Yearly), the Daily	**Lev.** 16:34	**Dan.** 8:11,12,13-14,26, 9:24-27; **Rev.** 9:13-15, 10:6, 14:6-12
Atonement	**Lev.** 16:6,17,20	more in **Dan.** 9-12 KJB (expansion of **Dan.** 8) on the atonement

Are there any New Testament texts which may considered first, which may shed additional light? Yes, and it even speaks of the "priest", Jesus Christ:

> Hebrews 10:11 KJB - And every **priest** standeth **daily ministering** and offering oftentimes the same sacrifices, which can never take away sins:
>
> Hebrews 10:12 KJB - But **this man [Jesus]**, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

It is seen that Paul, under the guidance of the Holy Spirit (**2 Tim.** 3:16; **2 Pet.** 1:21, 3:16 KJB), directly ties the words "priest", "this man **[Jesus]**", "ministering", "offering", "oftentimes", "sacrifices", "offered", "take away" and "sins" to the word "daily". The "sacrifices" took place in the Sanctuary courtyard services upon the "altar of burnt offering **[sacrifice]**" (**Lev.** 4:10 KJB). Was there any other place, besides the Sanctuary courtyard, that "the daily" ministration and / or services were to take place? Yes, as is seen in **Hebrews** 9 KJB.

> Hebrews 9:1 KJB - Then verily the first *covenant* had also **ordinances of divine service**, and **a worldly sanctuary**.
>
> > Ephesians 2:15 KJB - Having abolished in his flesh the enmity, even the law of commandments contained in **ordinances**; for to make in himself of twain one new man, so making peace;
> >
> > Colossians 2:14 KJB - Blotting out the handwriting of **ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
> >
> > Colossians 2:20 KJB - Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living **in the world**, are ye subject to **ordinances**,

There were no "ordinances" within the Ten Commandments.

Hebrews 9:2 KJB - For there was **a tabernacle made**; **the first**, wherein *was* the candlestick, and the table, and the shewbread; which is **called the sanctuary**.

"tabernacle ... the first", or "sanctuary" = Holy place.

Hebrews 9:3 KJB - And after the second veil, the tabernacle which is called the Holiest of all;

"after the second veil, the tabernacle", "the Holiest of all" = the Most Holy place.

Hebrews 9:4 KJB - Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

Hebrews 9:5 KJB - And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Paul was not focusing upon the Most Holy place in **Hebrews**, but mentions it in passing, and stayed focused on the Holy Place, to where Jesus ascended to (**Act.** 7:56; **Heb.** 9:12; **Rev.** 1:10-20 KJB).

Hebrews 9:6 KJB - Now when these things were thus **ordained**, **the priests went always into the first tabernacle, accomplishing the service *of God***.

"the first tabernacle" = the Holy place (**Heb.** 9:2 KJB). The "daily" Holy Place services:

There was "the daily" ministration in the Sanctuary courtyard (where the altar of sacrifice and laver were) service, and also "the daily" ministration in the Sanctuary holy place (where the table of shewbread, 7 branch candlestick, and altar of incense were) service throughout the year, unto the Day of Atonement (**Lev.** 16:2-34, 23:26-32 KJB), which took place in the 10th day of the 7th month, Ethanim (**1 Kin.** 8:2 KJB), all of which pointed to the greater anti-type (**Exo.** 30:10; **Lev.** 25:9; **Dan.** 8:13-14,26, 9:24-27; **Rev.** 9:13-15, 10:6, 14:6-12 KJB, &c).

[1] "The daily" of the courtyard:

There was the "daily" service which took place in the Sanctuary courtyard, with all of the "burnt offerings" (sacrifices) which took place at various times according to the events, but in general there was a "burnt offering" and / or "lamb" and / or "meat (grain) offering" "day by day" (**Exo.** 29:38 KJB), "continual" (**Num.** 28:3 KJB), "continually" (**1 Chr.** 16:40 KJB), even "daily" (**Ezr.** 3:4; **Eze.** 46:13 KJB) in both:

[A] the **"evening"** (**Exo.** 29:39,41; **Num.** 28:4,8; **1 Chr.** 16:40; **Ezr.** 3:3,4 KJB) times and,

[B] the **"morning"** (**Exo.** 29:38,39,41; **Num.** 28:4,8; **1 Chr.** 16:40; **Ezr.** 3:3,4; **Eze.** 46:13,14,15 KJB) times,

[C] besides all of the other times (**Exo.** 29:38-42; **Lev.** 6:12,13,20; **Num.** 4:16; 28:2-10,14-15, 23-24,31, 29:6,11,16,19,22,25,28,31,34,38; **1 Chr.** 16:40, 23:28-31; **2 Chr.** 24:14; **Ezr.** 3:2-5; **Neh.** 10:33; **Psa.** 50:8; **Eze.** 46:14-16 KJB).

Was this Camp and Courtyard service the only "daily" service to do? No. There was also the "daily" ministration to do in the Holy Place, with the 7 Lamp Golden Lampstand, the golden Table of the continual shewbread, and the golden Altar of incense.

[2] "The daily" of the holy place:

There was also the "daily" service which took place in the Holy Place of the Tabernacle / Sanctuary behind the first veil, wherein "... *was* the candlestick, and the table, and the shewbread ..." (**Heb.** 9:2 KJB) and also having the "altar of incense" (**Exo.** 30:27 KJB).

In **Exo.** 25:30 KJB, there is witnessed that "the table" (**Exo.** 35:13, 39:36 KJB), the "table of shewbread", "shewbread table" (**2 Chr.** 29:18 KJB), "the tables whereon the shewbread *was set*" (**2 Chr.** 4:19 KJB), the "pure table" (**2 Chr.** 13:11 KJB); the "table of gold" (**1 Kin.** 7:48 KJB) was to be "set upon" "alway" ("continually / perpetually / daily") with the "continual shewbread" (**Num.** 4:3,7; **2 Chr.** 2:4 KJB), set "alway" "before the LORD" (**1 Sam.** 21:6 KJB) which was replaced / refreshed every week's end on the 7th Day Sabbath of the Lord thy God (**Lev.** 25:4-9; **1 Sam.** 21:6; **1 Chr.** 9:32 KJB), even as **Num.** 4:7 KJB and **1 Sam.** 21:3-6 KJB (see also **Mat.** 12:3-4; **Mar.** 2:25-26; **Luk.** 6:3-4 KJB) verifies.

In the Sanctuary's first compartment, or holy place, besides the shewbread being the "continual" bread of the presence, and its changing out on the 7th day, every week "continually", there was also to be the "daily" (day by day, perpetually, always, continually) service / upkeep of the "Oil", "Lamp" and "**Incense**" (**Exo.** 27:20,21, 30:1-10; **Lev.** 24:2-4 KJB) and these too were to happen from:

[A] the **"evening"** (**Exo.** 27:21, 30:7 KJB) and in,

[B] the **"morning"** (**Exo.** 27:21, 30:8 KJB).

In fact, the High priest (originally Aaron of Levi) was, in type, to wear a mitre with a golden placard, "continually", and was to bear "the names of the Children of Israel" (**Exo.** 28:29 KJB) upon Himself when He "goeth in unto the Holy *place*" (**Exo.** 28:29 KJB), "before the LORD" (**Exo.** 28:30 KJB).

What is more than this, is that in the wilderness wanderings, before entering into the Promised Land, the Son of God was "alway" (daily; **Num.** 9:16 KJB) in the Pillar of Cloud & Fire (**Num.** 9:15,16,21 KJB), in both:

[A] the **"evening"** (**Num.** 9:15,16,21 KJB) and in,

[B] the **"morning"** (**Num.** 9:15,16,21 KJB).

As an additional insight, it is also witnessed that David, later in time, had set up priest musicians to minster "continually" (**1 Chr.** 16:6,37 KJB) "before the Ark" as "every day's work required".

Hebrews 9:7 KJB - But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

"the second" = the Most Holy place (**Heb.** 9:3 KJB). The "once every year" Most Holy Place service, or the Day of Atonement.

Hebrews 9:8 KJB - The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

> "the way into the holiest of all" = the Most Holy place, and it could **not** be in service while "the first tabernacle" = the Holy place, was "yet standing", or in service (**Heb.** 9:10, 10:11 KJB). Only during the Day of Atonement, could the Most Holy place be opened (**Exo.** 30:10; **Lev.** 16:2-34; 23:26-32; **Dan.** 8:13-14,26; **Rev.** 9:13-15, 10:6, 14:6-12 KJB)
>
> Hebrews 10:11 KJB - And **every priest standeth daily ministering** and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 9:9 KJB - Which *was* **a figure** for the time then present, in which were **offered** both gifts and **sacrifices**, that could not make him that did the service **perfect**, as pertaining to the conscience;

> "a figure" = a type, or a shadow of the real.

Hebrews 9:10 KJB - *Which stood* only in **meats and drinks**, and divers washings, and **carnal ordinances**, **imposed *on them* until the time of reformation**.

> "meats" = "meat (grain; **Gen.** 1:29-30; **Exo.** 29:41, 30:9; **Lev.** 2:1-15, 6:15-23, 7:9-10; **Num.** 28:5-7; **Eze.** 45:17; **Joe.** 1:9,13, 2:14; **Col.** 2:16; **Eph.** 2:15; **Heb.** 9:1,10, 10:1-4,8,10, &c. KJB) offering". "drinks" = "drink offerings" (**Eze.** 45:17 KJB). Both were only temporary.

Hebrews 9:11 KJB - But **Christ** being come an high priest **of good things to come**, by a greater and more **perfect** tabernacle, not made with hands, that is to say, not of this building;

> Colossians 2:17 KJB - Which are **a shadow** **of things to come**; but the body *is* of **Christ**.
>
> Hebrews 10:1 KJB - For the law having a shadow **of good things to come**, and **not the very image** of the things, can never with **those sacrifices** which they offered year by year continually make the comers thereunto **perfect**.

Hebrews 9:12 KJB - Neither by the blood of goats and calves, but by his own blood he entered in once **into the holy place**, having obtained eternal redemption *for us*.

> "into the holy place" is correct, and NOT "the Most Holy place" as 'NKJV'. For more details, see the "**EXTRA**" material at the end of this section.

There were multiple sanctuaries, or temples made:

Sanctuaries / Tabernacles / Temples / Houses of God	Texts
[1] Tabernacle in wilderness	**Exo.** 25:8, 40 KJB
[2] Solomon's Temple (aka 1st Temple; **Ezr.** 3:12 KJB)	**1 Chr.** 6:10 KJB
[3] Zerubbabel's rebuilt Temple (aka 2nd Temple)	**Zec.** 4:9 KJB
[4] Herod's additions to the Temple	**Jhn.** 2:20 KJB
[5] Temple of Jesus (Head) & the Church, the Body of Christ (aka 3rd Temple; **Eze.** 40:1-43:27; **Zec.** 6:12-13 KJB)	**Jhn.** 2:19,21; **2 Cor.** 6:16; **Eph.** 2:21; **2 Thes.** 2:4; **1 Pet.** 2:5; **Rev.** 11:1-2, 21:22 KJB
[6] The Body (Individual) Temple	**1 Cor.** 3:16-17, 6:19 KJB
[7] The real Temple in Heaven (see also **Psa.** 102:19; **Isa.** 6:1; **Jon.** 2:7; **Rev.** 3:12, 7:15, 11:19, 14:15,17, 15:5-6,8, 16:1,17 KJB, &c.)	**Heb.** 8:2; **Rev.** 11:19, 15:5 KJB

TYPE – TABERNACLE	LOCATION	ANTI-TYPE – JESUS (Death)	ANTI-TYPE JESUS (LIFE)	SALVATION - REDEMPTION	CHRISTIAN LIFE
(Brasen) Altar of Burnt Offering (Sacrifice) Exo. 27:2	**Courtyard Near Gate (East Side)** Exo. 27:1-8	**Pierced in Feet by Nail** Psa. 22:16	**Sacrifice of Himself; Lamb of God** Heb. 9:26; Jhn. 1:29,36	**Justification** Isa. 45:25; Rom. 5:9	**Saved by God's Grace through Faith (Faith & Repentance, Sacrificial)** 1 Cor. 5:7; Eph. 2:8-10; Tit. 3:4-8
Laver of Brass (Blood / Water) Exo. 30:18	**Courtyard Between Brasen Altar and Holy Place (Tabernacle)** Exo. 40:7,30	**Pierced in Side by Spear (Blood / Water)** Jhn. 19:34	**Water of Life Living Waters** Jer. 17:13; Jhn. 4:14, 6:35; 1 Jhn. 5:6; Rev. 21:6	**Justification** 1 Cor. 6:11	**Dead To Self, Alive unto God by Jesus (Baptism, Death, Burial, Resurrection)** Rom. 6:1-6
Golden Table of Shewbread Exo. 25:23-30	**Holy Place, North Side** Exo. 26:35; Isa. 14:13	**Pierced in Left Hand by Nail** Psa. 22:16	**I AM the Bread from heaven** Jhn. 6:32-33,35,41,50-51,58	**Sanctification** Jhn. 17:17; Eph. 5:26	**Live by Every Word of God (to the Law & Testimony)** Isa. 8:20; Mat. 4:4; Luk. 4:4; Deu. 8:3
Golden 7 Branch Candlestick Exo. 25:31-40	**Holy Place, South Side** Exo. 25:37, 26:35; Num. 8:2; Rev. 1:4, 4:5	**Pierced in Right hand by Nail** Psa. 22:16	**I AM the Light of the world** Jhn. 8:12, 9:5, 12:46	**Sanctification** Psa. 119:105; Jhn. 17:17; Act. 26:18	**Let Your Light So Shine (Witness)** Mat. 5:14-16
Golden Altar of Incense Exo. 40:5	**Holy Place, West Side** Exo. 28:43, 40:5	**Pierced in the Heart, dying of a broken Heart for us because of sin** Jhn. 19:37; Rev. 1:7	**Jesus, the answer to all our prayers** Dan. 9:16-19, 24-27; Mal. 1:11	**Sanctification** Psa. 51:10; 1 Thes. 5:23; 1 Tim. 4:5	**Pray Always** Psa. 141:2; Luk. 1:10, 21:36; 1 Thes. 5:17,19; Rev. 8:3-4
Golden Ark of Covenant Exo. 25:10-22	**Most Holy Place, West Side** Exo. 26:33-34	**Pierced in the Head by Crown of Thorns** Mat. 27:29; Mar. 15;17; Jhn. 19:2,5	**I AM the Way, the Truth and the Life** Jhn. 14:6, 15:10	**Glorification** Deu. 4:2; Jer. 30:19; 2 Thes. 3:1	**Delight to do God's Will, Law within My Heart (Ark)** Psa. 40:8; Luk. 22:42

EXTRA on **Hebrews** 9:12 KJB vs NKJV.

Hebrews 9:12 GNT TR - ουδε δι αιματος τραγων και μοσχων δια δε του ιδιου αιματος εισηλθεν εφαπαξ εις **τα αγια αιωνιαν** λυτρωσιν ευραμενος

Hebrews 9:12 KJB - Neither by the blood of goats and calves, but by his own blood he entered in once into **the holy place**, having obtained eternal redemption *for us*.

Hebrews 9:12 NKJV - Not with the blood of goats and calves, but with His own blood He entered **the Most Holy Place** once for all, having obtained eternal redemption.

Did Jesus, after ascending to the 3rd Heaven (**2 Cor.** 12:2,4 KJB), from the mount of Olives (**Luk.** 24:50-51; **Act.** 1:9-12 KJB), enter into the Heavenly Tabernacle (**Heb.** 8:2,5 KJB), in the Holy place or into the Most Holy place thereof? Is the KJB right (in **Heb.** 9:12 KJB) and the NKJV wrong, or vice-versa?

Several noted "scholars" (**Mal.** 2:12 KJB, so this author uses that term loosely) have stated on record:

[The John Ankerberg Show, with Walter Martin and William Johnsson [Review and Herald], time index 00:33:16-00:33:57, brackets added for clarity] -

"... [George E. Canon reading a copy of a koine Greek New Testament, at **Heb.** 9:12, in the presence of Walter Martin and others at a selective closed meeting of (so-called) 'scholars'] that Jesus Christ entered once into the holiest of all with his own blood, having obtained eternal redemption for us. ...", and I [Walter Martin] asked the question, and 'Canon' did too [to the present persons meeting], "Did this [event of **Heb.** 9:12] take place, as [O.R.L.] Crosier said, as Mrs. [Ellen G.] White said, as the early Adventists taught? Did it [event of **Heb.** 9:12] take place in [AD] 1844, or did it [event of **Heb.** 9:12] take place at the ascension of Jesus Christ [AD 31]?" [Walter Martin continuing apart from the past quotation and questions, then stated] **The** [koine] **Greek text says**, at the ascension of Jesus Christ [AD 31]. **Once into the holiest of all - the Most Holy Place**! ..."

Walter Martin, John Ankerberg, George E. Canon, and others agreed with the present NKJV translation, and not the KJB translation, but the question is, "Are they right or wrong?"

Seventh-day Adventists, including O.R.L. Crosier [Day Star Extra, February 7th, 1846, in full here - http://text.egwwritings.org/publicationtoc.php?bookCode=SANC&lang=en&collection=15&section=all], and especially sister Ellen G. White, do / did **not** teach, and have **never** taught, that the events of **Heb.** 9:12 happened in AD 1844. Seventh-day Adventists actually have always taught that the event, described in **Heb.** 9:12 KJB, took place in AD 31, at Christ's Ascension from the Mount of Olives, which parallels **Psa.** 24:1-10, 133:1-3; **Rev.** 5:5,6 KJB, etc. The language and context of **Heb.** 9:12 KJB shows that Jesus could **not** have ascended directly to the Most Holy place in the Heavenly sanctuary, but to the Holy place thereof, to begin ministration of His sacrifice there (see **Rev.** 1:10-20 KJB, &c).

Thus, Seventh-day Adventists teach that the text of **Dan.** 7:13 KJB, and the events therein, took place in AD 1844, based upon the ending of the 2,300 day – year prophecy of **Dan.** 8:13,14,26, 9:24-27, 11:31-33,40, 12:7-13; **Rev.** 9:13-15; 10:1-11 KJB, etc. Walter Martin [and associates, including later accomplice John Ankerberg] was, and still are, **dead wrong**, **on both counts**, and even Origen's Hexapla in **Exo.** 26:33 disagrees with him [them].

The Great Controversy 1888 & 1911, page 421.1-.2 -

"... **[page 421.1]** Thither the faith of Christ's disciples followed him as he ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." [Hebrews 6:19, 20; 9:12.]

[page 421.2] For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary.

This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary. ..." - http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2&section=all&pagenumber=421

The Desire of Ages, page 166.1 -

"... **[page 166.1]** The sacrificial service that had pointed to Christ passed away; but the eyes of men were turned to the true sacrifice for the sins of the world. The earthly priesthood ceased; but we look to Jesus, the minister of the new covenant, and "to the blood of sprinkling, that speaketh better things than that of Abel." "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: ... but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, ... by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 12:24; 9:8-12. ..." - http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=DA&lang=en&collection=2&section=all&pagenumber=166

Notice the following text:

Exodus 26:33 KJB - And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

Exodus 26:33 Origen's Greek Hexapla - καὶ θήσεις τὸ καταπέτασμα ἐπὶ τοὺς στύλους καὶ εἰσοίσεις ἐκεῖ ἐσώτερον τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου· καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀνὰ μέσον **τοῦ ἁγίου** καὶ ἀνὰ μέσον **τοῦ ἁγίου τῶν ἁγίων**.

"The holy place" [τοῦ ἁγίου] is separate [by a 2nd "vail"; καταπέτασμα] from, & not the same as, the "most holy" [τοῦ ἁγίου τῶν ἁγίων; the holy of the holy]. Various translators have always rendered the text as either Holy place, or the sanctuary (the holies, by which a person enters through the holy place).

[01.] The Latin [Jerome's Vulgate] reads, "in sancta" (the holy, or sanctuary),
[02.] The Byzantine Majority and Family 35 (Greek) reads, "τα αγια",
[03.] The John Wycliffe (1394) reads "the hooli thingis",
[04.] The William Tyndale (1531) reads, "the holy place",
[05.] The Miles Coverdale (1535) reads, "the holy place",
[06.] The Bible d'Olivetan (French) (1535) reads, "foys es sanctuarres",
[07.] The Thomas Matthew's (John Roger's) (1537) reads, "the holye place",
[08.] The Great Bible (1539) reads, "the holy place",
[09.] The Martin Luther (German) Bibel (1545) reads, "das Heilige" (the holy place),
[10.] The Robertus Stephanus (Robert I Estienne) (1550) reads, "τα αγια",
[11.] The Geneva Bible (1560) reads, "the holy place",
[12.] The Bishop's Bible (1568) reads, "the holy place",
[13.] The Theodore Beza (1598) reads, "τα αγια",
[14.] The Elzivir (1624) reads, "τα αγια",
[15.] The Douay-Rheims (Jesuit) (1750) reads, "the Holies",
[16.] The Noah Webster's (1833) reads, "the holy place",
[17.] The Robert Young's Literal (1862) reads, "the holy places",
[18.] The Brooke Foss Westcott and Fenton John Anthony Hort's (1881) reads, "τα αγια"
[19.] The Frederick Henry Ambrose Scrivener (1894) reads, "τα αγια",
[20.] The UBS (United Bible Society) 5th edition reads, "τὰ ἅγια",
[21.] The Novum Testamentum Graece 28th edition [Eberhard Nestle's / Kurt Aland's, &c.] reads, "τὰ ἅγια", without a single footnote in either 'scholars' work indicating any deviation from this reading in any known extant mss. Some sources taken from - http://oldebible.com/ & http://textusreceptusbibles.com/ & https://archive.org/details/BibleOlivetan/page/n131/mode/1up

What then is the actual evidence? There is not a single extant ms (manuscript), codex or papyrus, (etc.) written in koine Greek (or in any language) that reads "αγια αγιων" [the Most Holy Place, see **Heb.** 9:3 KJB, GNT TR] here in **Heb.** 9:12, but plainly reads in all known extant mss (manuscripts), &c., in any language, "τα αγια" (the sanctuary, holy places, in context the first or holy place).

The Greek translated into "the Holy Place" is ta hagia, meaning "the holy places", which is a reference to "the Sanctuary (even Heavenly) as a whole". In several works which translate the OT into Greek, such as Origen's Hexapla, the singular or plural of hagios, hagia, hagion, often refers to the whole Sanctuary (the entire tent structure, not including the courtyard), which would include both the Holy and Most Holy apartments (Origen's Hexapla - **Exo.** 36:1, 3, 4; **Lev.** 5:15; 10:4; 27:3; **Num.** 3:31, 32; 4:12,16; 7:9; 18:5). However, a High Priest cannot simply enter into the Most Holy Place first, but must pass from the Outer Court through the first veil (or door) into the Holy Place to minister in "the daily" ministration, or service, throughout the year (**Heb.** 9:12; **Rev.** 1:12-20, 4:1,5-6 KJB), and only in the yearly Day of Atonement service (**Lev.** 16:2-34, 23:26-32 KJB) could the High Priest then pass through the second veil (or door) into the Most Holy Place (**Dan.** 7:9,13,22; 8:13,14,26; **Rev.** 3:7-8, 9:13-15, 14:6-12 KJB), where the Ark of the Covenant was (**Rev.** 11:19, 15:5 KJB).

If **Heb.** 9:12 KJB were to read "Most Holy Place" (as the NKJV), then the Day of Atonement took place not in the fall, in the 10th day of the 7th month, Ethanim (**1 Kin.** 8:2 KJB), but just after the feasts of Passover (14th), Unleavened Bread (15th–21st) and Firstfruits / Wavesheaf (16th), in the 1st (Abib / Nisan) month and just before the 3rd month (Pentecost). That is an impossibility. Jesus Christ was not made a High Priest until Pentecost (**Act.** 1-2; **Psa.** 133:1-3; **Rev.** 5:6; **Heb.** 7:26; **Exo.** 29:5-7; **Lev.** 8:12; etc. KJB), when the number (**Act.** 1:17) of Apostles came to be 12 again (**Act.** 1:10-26 KJB). **The NKJV is in error and purposefully attacks the truth** (KJB), even going so far as to "add" (**Deu.** 4:2, 12:32; **Pro.** 30:6 KJB) to God's word and not even bother to show the addition by either *Italics* or [Brackets]. Notice how the Bible makes the clear distinction between the Holy place and the Most Holy places:

Hebrews 8:2 GNT TR - **των αγιων** λειτουργος και της σκηνης της αληθινης ην επηξεν ο κυριος και ουκ ανθρωπος

Hebrews 8:2 KJB - A minister of **the sanctuary**, and of the true tabernacle, which the Lord pitched, and not man.

Hebrews 9:1 GNT TR - ειχεν μεν ουν και η πρωτη δικαιωματα λατρειας το **τε αγιον** κοσμικον

Hebrews 9:1 KJB - Then verily the first *covenant* had also ordinances of divine service, and **a** worldly **sanctuary**.

Hebrews 9:2 GNT TR - σκηνη γαρ κατεσκευασθη η πρωτη εν η η τε λυχνια και η τραπεζα και η προθεσις των αρτων ητις λεγεται **αγια**

Hebrews 9:2 KJB - For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the **sanctuary**.

Hebrews 9:3 GNT TR - μετα δε το δευτερον καταπετασμα σκηνη η λεγομενη **αγια αγιων**

Hebrews 9:3 KJB - And after the second veil, the tabernacle which is called the **Holiest of all**;

Hebrews 9:7 GNT TR - εις δε **την δευτεραν** απαξ του ενιαυτου μονος ο αρχιερευς ου χωρις αιματος ο προσφερει υπερ εαυτου και των του λαου αγνοημάτων

Hebrews 9:7 KJB - But into **the second** *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Hebrews 9:8 GNT TR - τουτο δηλουντος του πνευματος του αγιου μηπω πεφανερωσθαι την **<u>των αγιων</u>** οδον ετι της πρωτης σκηνης εχουσης στασιν

Hebrews 9:8 KJB - The Holy Ghost this signifying, that the way into **<u>the holiest of all</u>** was not yet made manifest, while as the first tabernacle was yet standing:

Hebrews 9:24 GNT TR - ου γαρ εις χειροποιη **<u>τα αγια</u>** εισηλθεν ο χριστος αντιτυπα των αληθινων αλλ εις αυτον τον ουρανον νυν εμφανισθηναι τω προσωπω του θεου υπερ ημων

Hebrews 9:24 KJB (see also **Psa.** 68:35) - For Christ is not entered into **<u>the holy places</u>** made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Hebrews 9:25 GNT TR - ουδ ινα πολλακις προσφερη εαυτον ωσπερ ο αρχιερευς εισερχεται εις **<u>τα αγια</u>** κατ ενιαυτον εν αιματι αλλοτριω

Hebrews 9:25 KJB - Nor yet that he should offer himself often, as the high priest entereth into **<u>the holy place</u>** every year with blood of others;

Hebrews 10:19 GNT TR - εχοντες ουν αδελφοι παρρησιαν εις την εισοδον **<u>των αγιων</u>** εν τω αιματι ιησου

Hebrews 10:19 KJB - Having therefore, brethren, boldness to enter into **<u>the holiest</u>** by the blood of Jesus,

Hebrews 13:11 GNT TR - ων γαρ εισφερεται ζωων το αιμα περι αμαρτιας εις **<u>τα αγια</u>** δια του αρχιερεως τουτων τα σωματα κατακαιεται εξω της παρεμβολης

Hebrews 13:11 KJB - For the bodies of those beasts, whose blood is brought into **<u>the sanctuary</u>** by the high priest for sin, are burned without the camp.

Revelation 15:5 GNT TR - και μετα ταυτα ειδον και ιδου ηνοιγη **<u>ο ναος της σκηνης του μαρτυριου</u>** εν τω ουρανω

Revelation 15:5 KJB - And after that I looked, and, behold, **<u>the temple of the tabernacle of the testimony</u>** in heaven was opened:

- https://archive.org/details/hebrews-9-vs-12-the-holy-place-ta-hagia-image_202301

~ END EXTRA ~

Considering the context of **Daniel** 11's "the daily":

Daniel 11:1 KJB - Also I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

Daniel 11:2 KJB - And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Daniel 11:3 KJB - And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Daniel 11:4 KJB - And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Daniel 11:5 KJB - And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

Daniel 11:6 KJB - And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

Daniel 11:7 KJB - But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Daniel 11:8 KJB - And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

Daniel 11:9 KJB - So the king of the south shall come into *his* kingdom, and shall return into his own land.

Daniel 11:10 KJB - But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

Daniel 11:11 KJB - And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Daniel 11:12 KJB - *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

Daniel 11:13 KJB - For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Daniel 11:14 KJB - And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Daniel 11:15 KJB - So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

Daniel 11:16 KJB - But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Daniel 11:17 KJB - He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side,* neither be for him.

Daniel 11:18 KJB - After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

Daniel 11:19 KJB - Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Daniel 11:20 KJB - Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Daniel 11:21 KJB - And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Daniel 11:22 KJB - And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Daniel 11:23 KJB - And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

Daniel 11:24 KJB - He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea,* and he shall forecast his devices against the strong holds, even for a time.

Daniel 11:25 KJB - And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Daniel 11:26 KJB - Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

Daniel 11:27 KJB - And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

Daniel 11:28 KJB - Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits,* and return to his own land.

Daniel 11:29 KJB - At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

Daniel 11:30 KJB - For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Daniel 11:31 KJB - And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away **the daily** *sacrifice,* and they shall place the abomination that maketh desolate.
Daniel 11:32 KJB - And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits.*

Daniel 11:33 KJB - And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

Daniel 11:34 KJB - Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:35 KJB - And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

Daniel 11:36 KJB - And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Daniel 11:37 KJB - Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Daniel 11:38 KJB - But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Daniel 11:39 KJB - Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

Daniel 11:40 KJB - And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Daniel 11:41 KJB - He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

Daniel 11:42 KJB - He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Daniel 11:43 KJB - But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

Daniel 11:44 KJB - But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Daniel 11:45 KJB - And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

As one carefully compares **Daniel** 8 KJB with the texts and phrasing of **Daniel** 10-11 KJB, there will be seen a clear parallel between the several chapters, just as there is between **Daniel** 2 and **Daniel** 7's texts. After comparing the two chapters, the connection between the texts of **Daniel** 8:11-13, and **Daniel** 11:31's phrasing of "the daily" and how it is tied to God's sanctuary and His people will be become clearer.

Daniel 8 compared to Daniel 10-12 KJB			
Dream		**Meaning**	
Texts	**Image & History**	**Texts**	**History**
Dan. 8:1	The vision appears In the reign of King Belshazzar (Babylon)	**Dan.** 10:1-21	A new vision appears of Jesus / Michael In the reign of Cyrus II, King of Medo-Persia (and Babylon)
Dan. 8:2-4,20	Ram with two horns pushing westward, northward, southward Kings of Medo-Persia, and attacking Babylon, Lydia and Egypt	**Dan.** 11:1-2	Medo-Persia **[0]** Cyrus II; **Dan.** 10:1; **Ezr.** 1:1, &c. **[1]** Ahasuerus (Cambyses II); **Ezr.** 4:6 **[2]** (false) Artaxerxes (aka: false Smerdis, Pseudo-Bardiya, Gaumata); **Ezr.** 4:7-23 **[3]** Darius I Hystaspes the Persian; **Ezr.** 4:24-6:22 **[4]** Ahasuerus (Xerxes I the Great) - **Est.** 1:1-10:3
Dan. 8:5-7,21	He-Goat from the face of the west, Great Horn King of Grecia, and its First King (Alexander III the Great)	**Dan.** 11:3	Grecia (aka: Javan) Alexander III the Great
Dan. 8:8,22	Great Horn broken into Four (North, South, East & West) Grecian Kingdom divided into Ptolemy, Seleucus (& Antiochus), Cassander, Lysimachus	**Dan.** 11:4-19	Grecia divided Ptolemy, Seleucus (& Antiochus), Cassander, Lysimachus, eventually with only Cole-Syria (North, under Seleucus / Antiochus dynasty, and Egypt (South, Ptolemy dynasty) being the focus
Dan. 8:9,23a	Little Horn arises Pagan Rome (fierce countenance)	**Dan.** 11:20	Pagan Rome & Division of Pagan Rome (destroyed (broken to pieces), neither in anger, nor in battle (not by another nation))
Dan. 8:10,23b	Little Horn attacks the host of heaven & stars Papal Rome (understanding dark sentences; Gospel mysteries)	**Dan.** 11:21-30	Rise of Antichrist (Papal Rome), Son of Perdition (**2 Thes.** 2:3), Man of Sin ("vile person"); with false gospel (**Gal.** 1:8-9), assaults God's true peoples (**Mat.** 24:12; **Jhn.** 16:2)
Dan. 8:11-12,24-25	Little Horn takes the place of the 'daily' Papal Antichrist (in the place of Christ, vicarius christi) in power	**Dan.** 11:31-39, 12:11	The 'daily' taken away (AD 508, the ministration of Jesus Christ) by the replacement system & personage of the Pope under Roman Catholicism's enforced law (Justinian's code & Canon law, anti-sabbath laws, etc.)
Dan. 8:13-14,26-27	2,300 evening-mornings 2,300 day-years (Oct. 22 1844)	**Dan.** 11:40-12:4,7-13	End of the 1,260 (AD 538 – AD 1798) & 1,290 (AD 508 – AD 1798), 'time of the end' (end of the 2,300 day-years (457 BC – AD 1844) & 1,335 (AD 508 – AD 1844); Judgment (Rev. 9:13-15, 10:6, 14:6-12) Close of probation; Second coming of Jesus (**Dan.** 12:1), special resurrection (**Dan.** 12:2), saints resurrected and glorified (**Dan.** 12:3)

Considering the context of **Daniel** 12's "the daily":

> Daniel 12:1 KJB - And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
>
> Daniel 12:2 KJB - And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.
>
> Daniel 12:3 KJB - And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.
>
> Daniel 12:4 KJB - But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.
>
> Daniel 12:5 KJB - Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.
>
> Daniel 12:6 KJB - And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?
>
> Daniel 12:7 KJB - And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.
>
> Daniel 12:8 KJB - And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*
>
> Daniel 12:9 KJB - And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.
>
> Daniel 12:10 KJB - Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.
>
> Daniel 12:11 KJB - And from the time *that* **the daily** *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.
>
> Daniel 12:12 KJB - Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.
>
> Daniel 12:13 KJB - But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

Dan. 8, 11 & 12's use of "the daily" is surrounded in the context of God's sanctuary, and the ultimate time prophecy of the 2,300 evening and mornings (days, see **Gen.** 1:5; **Dan.** 8:26, 10:14, 11:33, 12:11,12,13 KJB) and its subsequent divisions, of **Dan.** 9's "seventy seeks" being "determined" (sectioned) from it at the beginning (**Ezr.** 6:14; **Dan.** 9:25 KJB), the 1,260 (**Dan.** 7:25, 12:7; **Rev.** 11:2-3, 12:6,14, 13:5; **Luk.** 21:24 KJB), the 1,290 (**Dan.** 12:11 KJB), & the 1,335 (**Dan.** 12:12; **Rev.** 14:13 KJB) day-year time prophecies.

CHAPTER 6

~

The Old Testament uses

In the Old Testament there are many uses of the daily / continual / ongoing / day to day services of the sanctuary. The following will list those specific uses:

The Table of Shewbread (the daily word / bread mankind is to live by):

Exodus 25:30 KJB - And thou shalt set upon **the table shewbread** before me **alway**.

Leviticus 24:5 KJB - And thou shalt take fine flour, and bake **twelve cakes** thereof: two tenth deals shall be in one cake.

Leviticus 24:6 KJB - And thou shalt **set them in two rows**, **six on a row**, **upon the pure table before the LORD**.

Leviticus 24:7 KJB - And thou shalt put pure frankincense upon *each* row, that it may be on **the bread for a memorial**, *even* an offering made by fire unto the LORD.

Leviticus 24:8 KJB - **Every sabbath** he shall **set it in order before the LORD continually**, *being taken* from the children of Israel by an everlasting covenant.

Leviticus 24:9 KJB - And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him **of the offerings of the LORD made by fire** by a **perpetual** statute.

Numbers 4:3 KJB - From thirty years old and upward even until fifty years old, all that enter into the host, **to do the work in the tabernacle of the congregation**.

Numbers 4:7 KJB - And **upon the table of shewbread** they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and **the continual bread** shall be thereon:

1 Samuel 21:3 KJB - Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present.

1 Samuel 21:4 KJB - And the priest answered David, and said, *There is* **no common bread** under mine hand, but there is **hallowed bread**; if the young men have kept themselves at least from women.

1 Samuel 21:5 KJB - And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* **in a manner common**, yea, though **it were sanctified this day** in the vessel.

1 Samuel 21:6 KJB - So the priest gave him **hallowed *bread***: for there was no bread there but **the shewbread**, that was taken from before the LORD, **to put hot bread in the day when it was taken away**.

2 Chronicles 2:4 KJB - Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for **the continual shewbread**, and **for the burnt offerings morning and evening**, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* **for ever** to Israel.

This "table of shewbread" was in the "house of the LORD", in the "holy place":

Matthew 12:4 KJB - How he **entered into the house of God**, and did eat **the shewbread**, which was not lawful for him to eat, neither for them which were with him, but only **for the priests**?

Mark 2:26 KJB - How he **went into the house of God** in the days of Abiathar the high priest, and did eat **the shewbread**, which is not lawful to eat but **for the priests**, and gave also to them which were with him?

Luke 6:4 KJB - How he **went into the house of God**, and did take and eat **the shewbread**, and gave also to them that were with him; which it is not lawful to eat but **for the priests** alone?

Hebrews 9:2 KJB - For there was **a tabernacle made; the first**, **wherein** *was* the candlestick, and **the table, and the shewbread**; which is **called the sanctuary**.

The Breastplate of Judgment, "continually", "for a memorial before the LORD continually" and "bear the judgment of the children of Israel upon his heart before the LORD continually":

Exodus 28:3 KJB - And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make **Aaron's garments** to consecrate him, that **he may minister unto me in the priest's office**.

Exodus 28:15 KJB - And thou shalt make **the breastplate of judgment** with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

Exodus 28:29 KJB - And **Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart**, **when he goeth in unto the holy *place*, for a memorial before the LORD continually**.

Exodus 28:30 KJB - And thou shalt put in **the breastplate of judgment** the Urim and the Thummim; and they shall be **upon Aaron's heart**, when he goeth in before the LORD: and Aaron shall **bear the judgment of the children of Israel upon his heart before the LORD continually**.

Offering the Lamb (the daily sacrifice, the daily death, in which everyone always needs Jesus):

Exodus 29:38 KJB - Now this is that which thou shalt **offer upon the altar**; two lambs of the first year **day by day continually**.

Exodus 29:39 KJB - The one lamb thou shalt **offer in the morning**; and the other lamb thou shalt **offer at even**:

Exodus 29:40 KJB - And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

Exodus 29:41 KJB - And the other lamb thou shalt **offer at even**, and shalt do thereto according to the meat **offering of the morning**, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

Exodus 29:42 KJB - *This shall be* a **continual burnt offering throughout** your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

The Altar of Burnt Offering, & various offerings (the daily sacrifice of thanksgiving, praise, and broken and contrite heart):

Leviticus 6:11 KJB - And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

Leviticus 6:12 KJB - And the fire upon the altar shall be burning in it; it shall not be put out: and **the priest shall burn wood on it every morning**, and **lay the burnt offering** in order upon it; and he shall burn thereon the fat of the peace offerings.

Leviticus 6:13 KJB - The fire shall **ever be** burning upon the altar; it shall **never** go out.

Leviticus 6:20 KJB - This *is* **the offering of Aaron and of his sons**, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering **perpetual**, **half of it in the morning**, and **half thereof at night**.

Numbers 28:2 KJB - Command the children of Israel, and say unto them, My offering, *and* my **bread for my sacrifices made by fire**, *for* a sweet savour unto me, shall ye observe to offer unto me in their **due season**.

Numbers 28:3 KJB - And thou shalt say unto them, This *is* the **offering made by fire** which ye shall offer unto the LORD; two lambs of the first year without spot **day by day**, *for* **a continual burnt offering**.

Numbers 28:4 KJB - The one lamb shalt thou **offer in the morning**, and the other lamb shalt thou **offer at even**;

Numbers 28:5 KJB - And **a tenth *part* of an ephah of flour for a meat offering**, mingled with the fourth *part* of an hin of beaten **oil**.

Numbers 28:6 KJB - *It is* **a continual burnt offering**, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

Numbers 28:7 KJB - And **the drink offering** thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* **a drink offering**.

Numbers 28:8 KJB - And the other lamb shalt thou **offer at even**: as the meat **offering of the morning**, and as **the drink offering** thereof, thou shalt **offer** *it,* a **sacrifice made by fire**, of a sweet savour unto the LORD.

Numbers 28:9 KJB - And on the sabbath day two lambs of the first year without spot, and **two tenth deals of flour *for* a meat offering**, mingled with **oil**, and the **drink offering** thereof:

Numbers 28:10 KJB - *This is* the burnt offering of **every** sabbath, beside **the continual burnt offering**, and his **drink offering**.

Numbers 28:14 KJB - And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of **every** month **throughout the months of the year**.

Numbers 28:15 KJB - And one kid of the goats for a sin offering unto the LORD shall be offered, beside **the continual burnt offering**, and his **drink offering**.

Numbers 29:6 KJB - Beside the burnt offering of the month, and his meat offering, and **the daily burnt offering**, and his **meat offering**, and their **drink offerings**, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Numbers 29:11 KJB - One kid of the goats *for* a sin offering; beside the sin offering of atonement, and **the continual burnt offering**, and **the meat offering** of it, and their **drink offerings**.

Numbers 29:16 KJB - And one kid of the goats *for* a sin offering; beside **the continual burnt offering**, his **meat offering**, and his **drink offering**.

Numbers 29:19 KJB - And one kid of the goats *for* a sin offering; beside **the continual burnt offering**, and **the meat offering** thereof, and their **drink offerings**.

Numbers 29:22 KJB - And one goat *for* a sin offering; beside **the continual burnt offering**, and his **meat offering**, and his **drink offering**.

Numbers 29:25 KJB - And one kid of the goats for a sin offering; beside **the continual burnt offering**, his **meat offering**, and his **drink offering**.

Numbers 29:28 KJB - And one goat *for* a sin offering; beside **the continual burnt offering**, *and* his **meat offering**, and his **drink offering**.

Numbers 29:31 KJB - And one goat *for* a sin offering; beside **the continual burnt offering**, his **meat offering**, and his **drink offering**.

Numbers 29:34 KJB - And one goat *for* a sin offering; beside **the continual burnt offering**, his **meat offering**, and his **drink offering**.

Numbers 29:38 KJB - And one goat *for* a sin offering; beside **the continual burnt offering**, and his **meat offering**, and his **drink offering**.

1 Chronicles 16:40 KJB - To offer **burnt offerings** unto the LORD **upon the altar of the burnt offering continually morning and evening**, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

1 Chronicles 23:28 KJB - Because **their office *was* to wait on the sons of Aaron for the service of the house of the LORD**, in the courts, and in the chambers, and **in the purifying of all holy things**, and **the work of the service of the house of God**;

1 Chronicles 23:29 KJB - Both **for the shewbread**, and for the fine flour for **meat offering**, and for **the unleavened cakes**, and for *that which is baked in* the pan, and for that which is fried, and for all manner of measure and size;

1 Chronicles 23:30 KJB - And **to stand every morning** to thank and praise the LORD, and **likewise at even**;

1 Chronicles 23:31 KJB - And to offer **all burnt sacrifices** unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, **continually** before the LORD:

2 Chronicles 24:14 KJB - And when they had finished *it,* they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal,* and spoons, and vessels of gold and silver. And they **offered burnt offerings in the house of the LORD continually all the days** of Jehoiada.

Ezra 3:2 KJB - Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to **offer burnt offerings thereon**, as *it is* written in the law of Moses the man of God.

Ezra 3:3 KJB - And they set **the altar** upon his bases; for fear *was* upon them because of the people of those countries: and they **offered burnt offerings thereon unto the LORD**, *even* **burnt offerings morning and evening**.

Ezra 3:4 KJB - They kept also the feast of tabernacles, as *it is* written, and *offered* **the daily burnt offerings** by number, according to the custom, as **the duty of every day required**;

Ezra 3:5 KJB - And afterward *offered* **the continual burnt offering**, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Nehemiah 10:33 KJB - For **the shewbread**, and for **the continual meat offering**, and for **the continual burnt offering**, of the sabbaths, of the new moons, for the set feasts, and for the holy *things,* and for the sin offerings to make an atonement for Israel, and *for* **all the work of the house of our God**.

Psalms 50:8 KJB - I will not reprove thee for thy **sacrifices** or thy **burnt offerings**, *to have been* **continually** before me.

Ezekiel 46:13 KJB - Thou shalt **daily** prepare **a burnt offering unto the LORD** *of* a lamb of the first year without blemish: thou shalt **prepare it every morning**.

Ezekiel 46:14 KJB - And thou shalt prepare a **meat offering** for it **every morning**, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a **meat offering continually** by a **perpetual** ordinance unto the LORD.

Ezekiel 46:15 KJB - Thus shall they prepare the lamb, and the **meat offering**, and the oil, **every morning** *for* a **continual burnt offering**.

The Meat (Grain / Flour) Offering:

Numbers 4:16 KJB - And to **the office of Eleazar the son of Aaron the priest** pertaineth the oil for the light, and the sweet incense, and **the daily meat offering**, and the anointing oil, and **the oversight of all the tabernacle**, and of all that therein is, **in the sanctuary**, and in the vessels thereof.

Numbers 28:5 KJB - And a tenth part of an ephah of flour for a **meat offering**, mingled with the fourth part of an hin of beaten **oil**.

Numbers 28:6 KJB - It is a **continual burnt offering**, which was ordained in mount Sinai for a sweet savour, a **sacrifice made by fire** unto the LORD.

Numbers 28:7 KJB - And the **drink offering** thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a **drink offering**.

Numbers 28:8 KJB - And the other lamb shalt thou **offer at even**: as the **meat offering of the morning**, and as **the drink offering** thereof, thou shalt **offer** it, **a sacrifice made by fire**, of a sweet savour unto the LORD.

Numbers 28:9 KJB - And on the sabbath day two lambs of the first year without spot, and **two tenth deals of flour for a meat offering**, mingled with **oil**, and **the drink offering** thereof:

Numbers 28:10 KJB - This is **the burnt offering** of **every** sabbath, beside **the continual burnt offering**, and his **drink offering**.

Numbers 28:23 KJB - Ye shall **offer** these beside the **burnt offering in the morning**, which is for a **continual burnt offering**.

Numbers 28:24 KJB - After this manner ye shall **offer daily**, **throughout the seven days**, the **meat of the sacrifice made by fire**, of a sweet savour unto the LORD: it shall be **offered** beside the **continual burnt offering**, and his **drink offering**.

Numbers 28:31 KJB - Ye shall **offer** them beside **the continual burnt offering**, and his **meat offering**, (they shall be unto you without blemish) and their **drink offerings**.

The Lamp and Oil (the daily witnessing, the daily being filled with the Holy Spirit):

Exodus 27:20 KJB - And thou shalt command the children of Israel, that they bring thee pure **oil olive** beaten for the light, **to cause the lamp to burn always**.

Exodus 27:21 KJB - **In the tabernacle of the congregation without the vail**, which *is* before the testimony, Aaron and his sons shall **order it from evening to morning before the LORD**: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

Leviticus 24:2 KJB - Command the children of Israel, that they bring unto thee **pure oil olive** beaten for the light, **to cause the lamps to burn continually**.

Leviticus 24:3 KJB - **Without the vail of the testimony**, **in the tabernacle of the congregation**, shall Aaron **order it from the evening unto the morning before the LORD continually**: *it shall be* a statute **for ever** in your generations.

Leviticus 24:4 KJB - He shall **order the lamps upon the pure candlestick before the LORD continually**.

The Altar of Incense (the daily prayer, and the daily need of Christ's righteousness, ending in Christ's heavenly atonement in the once in the year service):

Exodus 30:1 KJB - And thou shalt make **an altar to burn incense upon**: *of* shittim wood shalt thou make it.

Exodus 30:2 KJB - A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

Exodus 30:3 KJB - And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

Exodus 30:4 KJB - And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

Exodus 30:5 KJB - And thou shalt make the staves *of* shittim wood, and overlay them with gold.

Exodus 30:6 KJB - And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

Exodus 30:7 KJB - And **Aaron shall burn thereon sweet incense every morning**: when he dresseth the lamps, he shall burn incense upon it.

Exodus 30:8 KJB - And when **Aaron lighteth the lamps at even**, he shall **burn incense** upon it, a **perpetual incense before the LORD throughout** your generations.

Exodus 30:9 KJB - Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

Exodus 30:10 KJB - And Aaron shall make an atonement upon the horns of it **once in a year** with the blood of the sin offering of atonements: **once in the year** shall he **make atonement upon it throughout** your generations: it *is* most holy unto the LORD.

The priest before the Ark of God (the daily obedience to God's Commandments):

1 Chronicles 16:6 KJB - Benaiah also and Jahaziel **the priests with trumpets continually before the ark of the covenant of God**.

1 Chronicles 16:37 KJB - So he left there **before the ark of the covenant of the LORD Asaph and his brethren**, **to minister before the ark continually**, **as every day's work** required:

The Golden plate and Mitre (the daily holiness, and the daily surrender to God in the heart / mind, frontlets between the eyes):

Exodus 28:36 KJB - And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, **HOLINESS TO THE LORD**.

Exodus 28:37 KJB - And thou shalt put it on a blue lace, that **it may be upon the mitre**; **upon the forefront of the mitre** it shall be.

Exodus 28:38 KJB - And **it shall be upon Aaron's forehead**, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be **always upon his forehead**, that they may be accepted before the LORD.

The Pillar of Fire and Cloud (the daily baptism of the Holy Spirit):

Numbers 9:15 KJB - And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely,* **the tent of the testimony**: and **at even** there was **upon the tabernacle as it were the appearance of fire**, **until the morning**.

Numbers 9:16 KJB - So it was **alway**: **the cloud covered it *by day,*** and **the appearance of fire by night**.

Numbers 9:21 KJB - And so it was, when **the cloud abode from even unto the morning**, and that the cloud was taken up **in the morning**, then they journeyed: whether it was **by day or by night** that the cloud was taken up, they journeyed.

The daily of the sanctuary in Daniel's vision (daily faith in Christ Jesus, the Prince (High priest) of the host (of princes, lesser priests, as we are)):

Daniel 8:11 KJB - Yea, he magnified *himself* even to **the prince of the host**, and by him **the daily** *sacrifice* **was taken away**, and **the place of his sanctuary** was cast down.

Daniel 8:12 KJB - And an host was given *him* against **the daily** *sacrifice* **by reason of transgression**, and it cast down the truth to the ground; and it practised, and prospered.

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning **the daily** *sacrifice,* and **the transgression of desolation**, to give both **the sanctuary** and **the host** to be trodden under foot?

Daniel 8:14 KJB - And he said unto me, Unto **two thousand and three hundred days**; then shall **the sanctuary** be cleansed.

Daniel 8:26 KJB - And **the vision of the evening and the morning** which was told *is* true: wherefore shut thou up **the vision**; for it *shall be* for **many days**.

Daniel 11:31 KJB - And arms shall stand on his part, and they shall pollute **the sanctuary of strength**, and shall **take away** **the daily** *sacrifice,* and they shall place **the abomination that maketh desolate**.

Daniel 11:32 KJB - And such as do wickedly **against the covenant** shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits.*

Daniel 11:33 KJB - And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* **days**.

Daniel 12:11 KJB - And from the time *that* **the daily** *sacrifice* shall be **taken away**, and **the abomination that maketh desolate** set up, *there shall be* a thousand two hundred and ninety **days**.

Daniel 12:12 KJB - Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty **days**.

Daniel 12:13 KJB - But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the **days**.

Other uses of the same word [H8548], "תמיד", "ha tâmîyd" in the Old Testament, as it is variously translated into the King James English, and its scriptural definition therein and the identifying surrounding contexts:

Deuteronomy 11:12 KJB - A land which the LORD thy God careth for: the eyes of the LORD thy God *are* **always** upon it, **from the beginning of the year even unto the end of the year**.

2 Samuel 9:7 KJB - And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table **continually**.

2 Samuel 9:10 KJB - Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits,* that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread **alway** at my table. Now Ziba had fifteen sons and twenty servants.

2 Samuel 9:13 KJB - So Mephibosheth dwelt in Jerusalem: for he did eat **continually** at the king's table; and was lame on both his feet.

1 Kings 10:8 KJB - Happy *are* thy men, happy *are* these thy servants, which stand **continually** before thee, *and* that hear thy wisdom.

2 Kings 4:8 KJB - And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* **as oft as he passed by**, he turned in thither to eat bread.

2 Kings 4:9 KJB - And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us **continually**.

2 Kings 25:29 KJB - And changed his prison garments: and he did eat bread **continually** before him **all the days of his life**.

2 Kings 25:30 KJB - And his allowance *was* a **continual** allowance given him of the king, **a daily rate for every day**, **all the days of his life**.

1 Chronicles 16:11 KJB - Seek the LORD and his strength, seek his face **continually**.

2 Chronicles 9:7 KJB - Happy *are* thy men, and happy *are* these thy servants, which stand **continually** before thee, and hear thy wisdom.

Psalms 16:8 KJB - I have set the LORD **always** before me: because *he is* at my right hand, I shall not be moved.

Psalms 25:15 KJB - Mine eyes *are* **ever** toward the LORD; for he shall pluck my feet out of the net.

Psalms 34:1 KJB - *A Psalm* of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD **at all times**: his praise *shall* **continually** *be* in my mouth.

Psalms 35:27 KJB - Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say **continually**, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

Psalms 35:28 KJB - And my tongue shall speak of thy righteousness *and* of thy praise **all the day long**.

Psalms 38:17 KJB - For I *am* ready to halt, and my sorrow *is* **continually** before me.

Psalms 40:11 KJB - Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth **continually** preserve me.

Psalms 40:16 KJB - Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say **continually**, The LORD be magnified.

Psalms 51:3 KJB - For I acknowledge my transgressions: and my sin *is* **ever** before me.

Psalms 69:23 KJB - Let their eyes be darkened, that they see not; and make their loins **continually** to shake.

Psalms 70:4 KJB - Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say **continually**, Let God be magnified.

Psalms 71:3 KJB - Be thou my strong habitation, whereunto I may **continually** resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

Psalms 71:6 KJB - By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* **continually** of thee.

Psalms 72:15 KJB - And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him **continually**; *and* **daily** shall he be praised.

Psalms 74:22 KJB - Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee **daily**.

Psalms 74:23 KJB - Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth **continually**.

Psalms 105:4 KJB - Seek the LORD, and his strength: seek his face **evermore**.

Psalms 109:15 KJB - Let them be before the LORD **continually**, that he may cut off the memory of them from the earth.

Psalms 109:19 KJB - Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded **continually**.

Psalms 119:44 KJB - So shall I keep thy law **continually** **for ever and ever**.

Psalms 119:109 KJB - My soul *is* **continually** in my hand: yet do I not forget thy law.

Psalms 119:117 KJB - Hold thou me up, and I shall be safe: and I will have respect unto thy statutes **continually**.

Proverbs 5:19 KJB - *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee **at all times**; and be thou ravished **always** with her love.

Proverbs 6:20 KJB - My son, keep thy father's commandment, and forsake not the law of thy mother:

Proverbs 6:21 KJB - Bind them **continually** upon thine heart, *and* tie them about thy neck.

Proverbs 15:15 KJB - **All the days** of the afflicted *are* evil: but he that is of a merry heart *hath* a **continual** feast.

Proverbs 28:14 KJB - Happy *is* the man that feareth **alway**: but he that hardeneth his heart shall fall into mischief.

Isaiah 21:8 KJB - And he cried, A lion: My lord, I stand **continually** upon the watchtower **in the daytime**, and I am set **in** my ward **whole nights**:

Isaiah 49:16 KJB - Behold, I have graven thee upon the palms of *my* hands; thy walls *are* **continually** before me.

Isaiah 51:13 KJB - And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared **continually** **every day** because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

Isaiah 52:5 KJB - Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name **continually** **every day** *is* blasphemed.

Isaiah 60:11 KJB - Therefore thy gates shall be open **continually**; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

Isaiah 62:6 KJB - I have set watchmen upon thy walls, O Jerusalem, *which* shall **never** hold their peace **day nor night**: ye that make mention of the LORD, keep not silence,

Isaiah 62:7 KJB - And give him **no rest**, till he establish, and till he make Jerusalem a praise in the earth.

Isaiah 65:3 KJB - A people that provoketh me to anger **continually** to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Jeremiah 6:7 KJB - As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me **continually** *is* grief and wounds.

Jeremiah 52:33 KJB - And changed his prison garments: and he did **continually** eat bread before him **all the days of his life**.

Jeremiah 52:34 KJB - And *for* his diet, there was a **continual** diet given him of the king of Babylon, **every day** a portion **until the day of his death**, **all the days of his life**.

Ezekiel 38:8 KJB - After **many days** thou shalt be visited: in **the latter years** thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been **always** waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Ezekiel 39:14 KJB - And they shall sever out men of **continual** employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

Hosea 12:6 KJB - Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God **continually**.

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, *so* shall all the heathen drink **continually**, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Nahum 3:19 KJB - *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed **continually**?

Habakkuk 1:17 KJB - Shall they therefore empty their net, and not spare **continually** to slay the nations?

Most of the uses of the words, simply refer to something which is ongoing, either daily, or monthly, or yearly, or moment to moment, or in reverse, as in never. There are words connected which often speak of both the evening and the morning, as well as the night and day times. Some periods refer to the continual meal times set at a King's table. Other references refer to the continual praise of God and salvation offered, or to the continual reminder of one's personal sins. In some few instances the words are connected with ongoing wickedness of God's people, or in some other even more slight instances, the general wickedness (**Psa.** 69:23, 74:22,23; **Isa.** 52:5, 65:3; **Jer.** 6:7; **Oba.** 1:16; **Nah.** 3:19; **Hab.** 1:17 KJB).

CHAPTER 7

~

The New Testament continuance

The New Testament does not abandon the same uses and purposes, but instead, continues with the very same thoughts in regards the continual temple work, and meanings:

Jesus was performing the work of the true priest in the courtyard "daily" service in the true Temple:

> Matthew 26:55 KJB - In that same hour said **Jesus** to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat **daily** with you **teaching in the temple**, and ye laid no hold on me.
>
> Mark 14:49 KJB - I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.
>
> Luke 19:47 KJB - And **he taught daily in the temple**. But the chief priests and the scribes and the chief of the people sought to destroy him,
>
> Luke 22:53 KJB - When **I** was **daily** with you **in the temple**, ye stretched forth no hands against me: but this is your hour, and the power of darkness.
>
> John 18:20 KJB - **Jesus** answered him, I spake openly to the world; I **ever taught in the synagogue, and in the temple**, whither the Jews **always** resort; and in secret have I said nothing.

Jesus taught His disciples to ask for "the daily" bread of the True Temple:

> Matthew 6:11 KJB - Give us this day our **daily bread**.
>
> Luke 11:3 KJB - Give us day by day our **daily bread**.

Jesus taught all to "continual[ly]" come to Him by faith:

> Luke 18:5 KJB - Yet because this widow troubleth me, I will avenge her, lest by her **continual coming** she weary me.

Jesus taught His disciples to "daily" take up their cross, a "daily" sacrifice, and follow Him:

> Luke 9:23 KJB - And he said to *them* all, If any *man* will come after me, let him deny himself, and **take up his cross daily**, and **follow me**.

When Jesus, the priest and sacrifice, ascended to Heaven, and even became the Great High Priest, to continue "the daily" ministration of the True Tabernacle, the True Sanctuary of Heaven, as seen in the **Revelation** of Jesus Christ, among the Candlesticks (**Rev.** 1:10-20 KJB), Altar of Incense (**Rev.** 8:3-5 KJB), and the Table of Shewbread (**Rev.** 4:1-5:14 KJB), the disciples on earth, followed Him in this work, and entered into that upper room, being "the daily" experience of the True Holy Place in Heaven above, by "daily" faith therein, in Him, and thus anti-typical "the daily" was in full swing:

Luke 24:53 KJB - And were **continually** **in the temple, praising and blessing God**. Amen.

Acts 2:46 KJB - And they, **continuing daily** with **one accord in the temple**, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Acts 2:47 KJB - Praising God, and having favour with all the people. And **the Lord added to the church** **daily** **such as should be saved**.

Acts 5:42 KJB - And **daily** **in the temple**, and **in every house**, they **ceased not** to **teach and preach Jesus Christ**.

Acts 6:1 KJB - And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in **the daily ministration**.

Acts 6:4 KJB - But we will give ourselves **continually** to **prayer**, and to **the ministry of** the **word**.

Acts 16:5 KJB - And so were **the churches established in the faith**, and **increased in number daily**.

Acts 17:11 KJB - These were more noble than those in Thessalonica, in that **they received the word with all readiness of mind**, and **searched the scriptures** **daily**, whether those things were so.

Acts 17:17 KJB - Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market **daily** with them that met with him.

Acts 19:9 KJB - But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing **daily** in the school of one Tyrannus.

Acts 20:31 KJB - Therefore watch, and remember, that **by the space of three years** I **ceased not** to warn every one **night and day** with tears.

Acts 26:7 KJB - Unto which *promise* our twelve tribes, **instantly serving** *God* **day and night**, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Romans 8:36 KJB - As it is written, For thy sake we are killed **all the day long**; we are accounted as sheep for the slaughter.

Compare:

Psalms 44:22 KJB - Yea, for thy sake are we killed **all the day long**; we are counted as sheep for the slaughter.

Romans 9:2 KJB - That I have great heaviness and **continual** sorrow in my heart.

Romans 12:12 KJB - Rejoicing in hope; patient in tribulation; **continuing** **instant in prayer**;
1 Corinthians 15:31 KJB - I protest by your rejoicing which I have in **Christ Jesus our Lord**, **I die daily**.

2 Corinthians 4:16 KJB - For which cause we faint not; but though our **outward man perish**, yet the **inward *man* is renewed day by day**.

2 Corinthians 11:28 KJB - Beside those things that are without, that which cometh upon me **daily**, **the care of all the churches**.

Philippians 4:4 KJB - **Rejoice in the Lord alway**: *and* again I say, Rejoice.

Compare:

Psalms 35:28 KJB - And my tongue shall speak of thy righteousness *and* of thy praise **all the day long**.

Psalms 44:8 KJB - In God we boast **all the day long**, and praise thy name for ever. Selah.

Psalms 71:24 KJB - My tongue also shall talk of thy righteousness **all the day long**: for they are confounded, for they are brought unto shame, that seek my hurt.

Proverbs 23:17 KJB - Let not thine heart envy sinners: but *be thou* in the fear of the LORD **all the day long**.

2 Thessalonians 3:8 KJB - Neither did we eat any man's bread for nought; but wrought with labour and travail **night and day**, that we might not be chargeable to any of you:

Hebrews 3:13 KJB - But **exhort** one another **daily**, **while it is called To day**; lest any of you be hardened through the deceitfulness of sin.

Hebrews 3:14 KJB - For we are made partakers of Christ, if we hold the beginning of our confidence **stedfast unto the end**;

Hebrews 3:15 KJB - **While it is said, To day** if ye will hear his voice, harden not your hearts, as in the provocation.

Hebrews 7:24 KJB - But **this *man***, because he **continueth ever**, hath an **unchangeable priesthood**.

Hebrews 7:25 KJB - Wherefore **he is able also to save them** to the uttermost that come unto God by him, seeing he **ever liveth to make intercession for them**.

Compare:

Deuteronomy 33:12 KJB - *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him **all the day long**, and he shall dwell between his shoulders.

Hebrews 7:27 KJB - Who needeth not **daily**, **as those high priests**, **to offer up sacrifice**, first for his own sins, and **then for the people's**: for this he did once, when he **offered** up himself.
Hebrews 10:10 KJB - By the which will we are sanctified through **the offering of the body of Jesus Christ** once *for all.*

Hebrews 10:11 KJB - And **every priest standeth daily ministering and offering oftentimes the same sacrifices**, which can never take away sins:

Hebrews 10:12 KJB - But this man, after he had **offered one sacrifice for sins for ever**, sat down on the right hand of God;

Hebrews 13:15 KJB - By him therefore **let us offer the sacrifice of praise to God continually**, that is, the fruit of *our* lips giving thanks to his name.

James 2:15 KJB - If a brother or sister be naked, and destitute of **daily food**,

2 Peter 2:8 KJB - (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul **from day to day** with *their* unlawful deeds;)

The wicked, have a counterfeit daily, a daily toil, and having no rest whatsoever from their sin:

Revelation 14:11 KJB - And the smoke of their torment ascendeth up for ever and ever: and **they have no rest day nor night**, who worship the beast and his image, and whosoever receiveth the mark of his name.

Compare:

Genesis 6:5 KJB - And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil **continually**.

Psalms 32:3 KJB - When I kept silence, my bones waxed old through my roaring **all the day long**.

Psalms 32:4 KJB - **For day and night** thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psalms 38:4 KJB - For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

Psalms 38:5 KJB - My wounds stink *and* are corrupt because of my foolishness.

Psalms 38:6 KJB - I am troubled; I am bowed down greatly; **I go mourning all the day long**.

Psalms 38:12 KJB - They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and **imagine deceits all the day long**.

Psalms 73:14 KJB - **For all the day long** have I been plagued, and chastened every morning.

Proverbs 21:26 KJB - He coveteth greedily **all the day long**: but the righteous giveth and spareth not.

CHAPTER 8

~

The "daily" surrender and experiences, either to Satan or to God

The "daily" was not merely something that dealt with the types and shadows (such as sacrifices, tending to oil, fire, and incense, &c.) of the Sanctuary service of God, but were to represent, in their anti-type, or reality, the "daily" experiences of those who desire to live the eternal life, as JEHOVAH Elohiym lives it. However, there is also another "daily" experience that the enemy of all righteousness, satan, would have people experience as well. Their ways and methods are contrary one to the other, and one of the best places to see this, is in the book of the prophet **Daniel**.

> Daniel 1:5 KJB - And **the king appointed them** a **daily provision of the king's meat**, and **of the wine which he drank**: so nourishing them three years, that at the end thereof they might stand before the king.

If a person refuses the "daily" provision by God, then God will give them up to receive of the "daily" provision doled out by the devil. In **Daniel**, there is even the Babylonian "daily", wherein there is a counterfeit daily food, drink, experience, education, name, health regimen, religion, worship, so that the captured peoples might not rely upon God's daily love and providence. The enemy always seeks to entice people that they may instead remain daily subject and reliant upon himself, that he might have their daily affections, reliance and worship.

> Daniel 1:1 KJB - In the third year of the reign of Jehoiakim king of Judah came **Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it**.

> Daniel 1:2 KJB - And **the Lord gave Jehoiakim king of Judah into his hand**, with part of the vessels of the house of God: **which he carried into the land of Shinar to the house of his god**; and **he brought the vessels into the treasure house of his god**.

> **[1]** "with part of": not the whole, for God suffered not the Ark of the Covenant to be taken, the very Commandments that Israel had transgressed "daily".

> **[2]** "vessels of the house of God": In a spiritual application, beyond the mere physical cups, are not the people of God a precious vessel to be filled, and to be of such a character as of Gold to be filled by God?

Which house should a person be vessels for? Are they the precious trophies of God, won in love, or the captives of the devil, that he might glorify and boast in himself?

Did not Jesus come to set the captives, to sin, free (**Isa.** 61:1-2; **Luk.** 4:18-19,21 KJB)? Did not Jesus himself pay such a price, that all may be redeemed from the clutches of satan (**Act.** 20:28; **1 Cor.** 6:20, 7:23 KJB)? Did not Jesus ascend on high and lead captivity captive (**Psa.** 68:18; **Eph.** 4:8 KJB), so that everyone would be the precious and peculiar treasure (**Exo.** 19:5; **Psa.** 135:4 KJB) in the House of His Father forever?

Read what Jesus said to the Pharisees:

Matthew 23:25 KJB - Woe unto you, **scribes and Pharisees**, hypocrites! for **ye make clean the outside of the cup and of the platter**, but **within they are full of extortion and excess**.

The holy vessels (please take notice of the 7th month, which is anti-typically now, since anti-typical Trumpets began in 1830's AD):

1 Kings 8:2 KJB - And **all the men of Israel** assembled themselves unto king Solomon at the feast **in the month Ethanim, which *is* the seventh month**.

1 Kings 8:4 KJB - And they brought up the ark of the LORD, and the tabernacle of the congregation, and **all the holy vessels** that *were* in the tabernacle, even those did the priests and the Levites bring up.

Isaiah 66:19 KJB - And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and **they shall declare my glory among the Gentiles**.

Isaiah 66:20 KJB - And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, **as the children of Israel bring an offering in a clean vessel into the house of the LORD**.

Isaiah 66:21 KJB - And **I will also take of them for priests *and* for Levites**, saith the LORD.

Acts 9:15 KJB - But the Lord said unto him, Go thy way: for **he [Saul / Paul] is a chosen vessel unto me**, **to bear my name before the Gentiles, and kings, and the children of Israel**:

2 Timothy 2:19 KJB - Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, **Let every one that nameth the name of Christ depart from iniquity**.

2 Timothy 2:20 KJB - But **in a great house there are not only vessels of gold and of silver**, but also of wood and of earth; and some to honour, and some to dishonour.

2 Timothy 2:21 KJB - **If a man therefore purge himself from these**, **he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work**.

The events of **Daniel** continue:

Daniel 1:3 KJB - And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

Daniel 1:4 KJB - Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom **they might teach the learning and the tongue of the Chaldeans**.

[1] "Children": that is children of the Remnant (Judah; **Jer.** 42:15,19 KJB; &c.), children of "of Israel", children "of the king's seed" and children "of the princes". The book of **Daniel** is especially for the children of today, for it was written for all the children of God.

[2] "in whom *was* no blemish": that is like Jesus Christ, who is that "lamb shall be without blemish" (**Exo.** 12:5; **1 Pet.** 1:19 KJB), also as the Church ought to be (**Eph.** 5:27; **2 Pet.** 3:14 KJB).

The two "daily's" being offered in **Daniel** 1:

The Central Pillar, The Great Controversy & The Plan of Redemption in Daniel 1:1-21; Short Notes	
Two Arch-Rulers Overall	
Jesus, "the Lord ... God ..."	Satan, "... his god ..."
Two Kings	
Jehoiakim king	Nebuchadnezzar king
Two Kinds of Servants	
of God	of satan / men
Two Cities	
Jerusalem	Babylon
Two Temples / Sanctuaries	
House of God	House of his god
Two Peoples	
Israel / Judah	Babylonians / Chaldeans
Two Lands / Kingdoms	
Canaan / Israel / Judea	Babylon / Land of Shinar / Chaldea
Two Religions	
Worship of the True God, Vessels	Worship of false gods, magicians, astrologers
Two Tongues / Languages	
Canaan, symbolic of Heaven's order	Babylon / Chaldean, symbolic of hell's confusion
Two Wisdoms	
God's Wisdom	wisdom of men / serpent / occult / esoteric
Two Names	
God glorifying names Daniel, Hananiah, Mishael, Azariah	satanic glorifying names Belteshazzar, Shadrach, Meshach, Abednego
Two Ways	
God's Commandments, Righteousness by Faith, Liberty, Fear of God	Rebellion of Satan, Transgression, Sin by Doubt, Captivity, Fear of men
Two Daily's: Diets / Lifestyles	
God's Daily, Reliance Upon Every Word, Water / Pulse, Clean, Pure, Healthy	Counterfeit Daily, reliance upon satan, men, one's own wisdom and strength – alcohol, unclean meat, unhealthy
Two Conditions	
Purity, Undefiled, Holy, Sacred, Faithful	Defiled, Impure, Unholy, Profane, Unfaithful
Two Times	
Period of Probation, Testing, Trial, Proving	Probation, Testing, Proving Closed; Passed / Failed
Two Ends	
Eternal Life, Existing, Continuing to Be	Eternal Death, Ending, Ceasing to Be

Ephesians 5:27 KJB - That he might present it to himself **a glorious church**, **not having spot, or wrinkle, or any such thing**; but that it should be holy and **without blemish**.

2 Peter 3:14 KJB - Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, **without spot, and blameless**.

The Central Pillar, The Great Controversy & The Plan of Redemption in Daniel 1:1-21; Long Notes			
Jesus		**satan**	
Dan. 1:2,9,17 [Arch-Ruler]	"... the Lord … God ...", "... God ...", "... God ..."	**Dan** 1:2,7 [Arch-Ruler]	"... his god … his god ...", "... Belteshazzar ..."
Dan. 1:1,2,3 [a king of Judah & Jerusalem], later also Cyrus [type of Christ Jesus], **Dan.** 1:21	"... Jehoiakim king of Judah ...", "... Jehoiakim king of Judah ...", "... the king's ...", "... Cyrus ..."	**Dan.** 1:1,2,3,4,5,8,10, 13,15,18,19,20 [a king of Babylon]	"... Nebuchadnezzar king of Babylon ...", "... he ... his ... he ... his ...", "... king ... his ...", "... king's ...", "... king ... king's ... he ... king.", "... king's ... he ...", "... lord the king ... who ... he ... king.", "... king's ...", "... king's ...", "... king ... he ... Nebuchadnezzar.", "... king ... king.", "... king ... he ... his ..."
Dan. 1:3,4,6,7,8,9,10, 11,12,13,14,15, 16,17,18,19,20,21 [servants of God]	"... certain of the children of Israel, and of the king's seed, and of the princes ...", "Children ...", "Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:", "... Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.", "Daniel ... his ... he ... himself ... he ... he ... himself ...", "... Daniel ...", "... Daniel … your faces ... than the children which are of your sort ... ye ...", "... Daniel ... Daniel, Hananiah, Mishael, and Azariah, ...", "... servants, I ... us ...", "... our countenances ... of the children ... servants.", "... them ... them ...", "... their countenances ... the children ...", "... their ... they ... them ...", "... these four children ... them ... Daniel ...", "... them ... them ...", "... them ... among them all ... Daniel, Hananiah, Mishael, and Azariah ... they ...", "... them ... them ...", "... Daniel ... Cyrus ..."	**Dan.** 1:3,4,7,8,9,10,11, 12,13,14,16,18,20 [servants of men]	"... Ashpenaz the master of his eunuchs ...", "... the Chaldeans ...", "... the prince of the eunuchs ...", "... the prince of the eunuchs ...", "... the prince of the eunuchs ...", "... the prince of the eunuchs ... me endanger my head ...", "... Melzar, whom the prince of the eunuchs ...", "... thy ... thee ... ", "... thee ... thou … thy ...", "So he consented ...", "Thus Melzar ...", "... he ... the prince of the eunuchs ...", "... all the magicians and astrologers ..."
Dan. 1:1 [City]	"... Jerusalem … it."	**Dan.** 1:1 [City]	"... Babylon ..."
Dan. 1:2 [Temple / Sanctuary]	"... the house of God ..."	**Dan.** 1:2 [Temple / Sanctuary]	"... the house of his god ... treasure house of his god."
Dan. 1:3 [Peoples, children of God]	"... of Israel ..."	**Dan.** 1:4 [Peoples, children of Babylon]	"... the Chaldeans."
Dan. 1:1,2,6 [Land, Kingdom]	"... Judah ...", "... Judah ...", "... of Judah ..."	**Dan.** 1:2 [Land, Kingdom]	"... the land of Shinar ..."
Dan. 1:2,4,8,17 [True worship]	"... part of the vessels of the house of God ... the vessels ...", "Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace ...", "... purposed in his heart that he would not defile himself ...", "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."	**Dan.** 1:2,4 [False worship]	"... all the magicians *and* astrologers that *were* in all his realm. ...", "... the Chaldeans."

Dan. 1:3 [Language of Canaan, type of Heaven.]	"... the children of Israel ..."	**Dan.** 1:4 [Babylonian language, confusion]	"... the tongue of the Chaldeans."
Dan. 1:4,17,19,20 [God's wisdom]	"Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, ...", "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.", "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.", "And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all ..."	**Dan.** 1:4,20 [men's wisdom]	"... the learning and the tongue of the Chaldeans.", "... all the magicians *and* astrologers that *were* in all his realm."
Dan. 1:6,8,9,10,11,17,19,21 [True Name glorifying God, Name of Victory, Salvation & Redemption]	"... Daniel, Hananiah, Mishael, and Azariah:", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel, Hananiah, Mishael, and Azariah ...", "... Daniel ..."	**Dan. 1:7** [False Name which glorifies Satan, of Sin, Idolatry]	"Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego."
Dan. 1:4,8,9,21 [Right Fear of God / Pure / Righteousness / Faithfulness / Grace / Commandment Keeping / Love to God & man / Freedom [release by Cyrus; Christ]	"Children in whom *was* no blemish ...", "... Daniel purposed in his heart that he would not defile himself ...", "Now God had brought Daniel into favour and tender love with the prince of the eunuchs.", "And Daniel continued *even* unto the first year of king Cyrus."	**Dan.** 1:1,2,10 [Fear of men / Unrighteousness / Sin / Disobedience / Slavery / Bondage / Captivity]	"... besieged ...", "And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." , "And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king."
Dan. 1:8,12,14,15,16 [The True Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual];	"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.", "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.", "So he consented to them in this matter, and proved them ten days.", "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.", "Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." "Pulse" is 'of the seed'; Jesus Christ; **Gen.** 3:15; **Gal.** 3:16; **Rev.** 12:17. "Water" is the Holy Spirit, **Jhn.** 3:5, also Faith; **Jhn.** 6:35, & word of God, **Eph.** 5:26. Thus to live of every word that proceedeth from the mouth of God, Faith [& Love] & Obedience.	**Dan.** 1:4,5,8,10,13,15,16 [a Counterfeit Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual]	"... the learning and the tongue of the Chaldeans.", "And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.", "... defile himself with the portion of the king's meat, nor with the wine which he drank: ... defile himself.", "... my lord the king, who hath appointed your meat and your drink ...", "... eat of the portion of the king's meat ...", "... eat the portion of the king's meat.", "... the portion of their meat, and the wine that they should drink ..."

Dan. 1:8 [Condition / Choice: Purity / Undefiled / Holy / Sacred / Faithful]; after	"... not defile ... not defile ..."	**Dan.** 1:8 [Condition / Choice: Defilement / Impure / Unholy / Profane / Unfaithful]	"... defile ... defile ..."
Dan. 1:12,13,14 [Time: Probation, Time of Trial, Testing and Proving]	"Prove thy servants, I beseech thee, ten days ...", "Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.", "So he consented to them in this matter, and proved them ten days."	**Dan.** 1:15,16 [Time: Temptation Overcome; It Is Taken Away; Victory]	"And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.", "Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse."
Dan. 1:20 [The End, Victory, Eternal Life]	"And Daniel continued *even* unto the first year of king Cyrus." [Daniel continued into the next Kingdom ...]	**Dan.** 1:10 [The End, Loss, Endangered, Eternal Death]	"... then shall ye make *me* endanger my head to the king. ..." [This Babylon came to its end ...]

Daniel 1:5 KJB - And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

What if a person chooses to refuse the "daily" provision of satan and Babylon? Shall they not receive of the wrath of the Dragon, and possibly lose life temporarily?

Revelation 12:17 KJB - And **the dragon was wroth with the woman, and went to make war with the remnant of her seed**, **which keep the commandments of God**, and **have the testimony of Jesus Christ**.

Revelation 13:15 KJB - And he had power to give life unto the image of the beast, that the image of the beast should both speak, and **cause that as many as would not worship the image of the beast should be killed**.

What if a person chooses instead, to refuse the "daily" provision of God and Heaven above? Shall they not rather receive the wrath of God, for disobedience and refusing His mercies, and receive the loss of eternal life?

Romans 6:23 KJB - For **the wages of sin *is* death**; but **the gift of God *is* eternal life through Jesus Christ our Lord**.

Revelation 6:16 KJB - And **said to the mountains and rocks, Fall on us**, and hide us from the face of him that sitteth on the throne, and **from the wrath of the Lamb**:

Revelation 14:10 KJB - **The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation**; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 21:8 KJB - But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burneth with fire and brimstone: which is the second death**.

In speaking to parents, do they know of the solemn and awesome responsibility and stewardship, to raise the precious children, who, God has gifted them with, in righteousness and to the glory of God? What happens if the parents, or anyone, refuse the "daily" provisions of God, and also children, likewise, if they too forget to honour God, and their earthly parents, as in the LORD?

> Hosea 4:6 KJB - **My people are destroyed for lack of knowledge: because thou hast rejected knowledge**, **I will also reject thee**, **that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God**, **I will also forget thy children**.

God is merciful, loving, long-suffering, & desiring everyone's repentance, love and whole-hearted service. However, satan ever stands ready to offer his "daily" provision in the place of God's, that he might gain one's affections, time, worship and surrender of their will to his. It is seen that the King of Babylon (thus also satan), having his opportunity, would now show forth his own worldly 'hospitality' (the peoples having spurned God's table), by providing, for these children, his captives, from his own substance, his own table, his own counterfeit "daily" (in the place of God's; antichristos, vicarius christi).

Instead of God's blessing and abundance, it is witnessed that the King of Babylon, a King of kings (**Dan.** 2:37 KJB) of the North, offers rich delicacies, and the corrupt wine of Babylon, which the King himself drank and partook of. He is now the one that seeks to satisfy their appetite in the place of God's perfect will / plan and requirements, not only of physical food, but also spiritual / mental learning, so that he might claim their loyalty, obedience and love of heart to himself, rather than to God. The purpose and intent is so that they might eventually forget the worship / service of their God, and worship / serve his god; that they might forget their city and their people, that they would take up his city and his people; that they would forget the way and life of God's choosing, that they might take of the Babylonian way and life. However, the very best that Babylon (even satan), and all its delicacies, has to offer is as nothing, compared with what God is offering us.

God the Father has appointed everyone a "daily" provision from His own love, substance and glory, in Christ Jesus – fresh and life-giving, and shall not everyone partake of Him, so that at the end of all things, a person can truly stand before the true KING of Kings? What shall everyone be filled with, as vessels, and with whom do everyone's desires, affections and appetites align with?

The "daily" filling from God:

> Matthew 5:6 KJB - **Blessed *are* they which do hunger and thirst after righteousness**: for **they shall be filled**.
>
> Psalms 119:103 KJB - **How sweet are thy words unto my taste**! *yea,* ***sweeter* than honey to my mouth**!
>
> Proverbs 16:24 KJB - **Pleasant words *are as* an honeycomb**, **sweet to the soul**, and **health to the bones**.
>
> Ephesians 3:19 KJB - And **to know the love of Christ**, which passeth knowledge, **that ye might be filled with all the fulness of God**.
>
> Philippians 1:11 KJB - **Being filled with the fruits of righteousness**, **which are by Jesus Christ**, unto the glory and praise of God.

The "daily" filling of satan:

> Romans 1:29 KJB - Being **filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers**,
>
> Proverbs 9:17 KJB - **Stolen waters** are sweet, and **bread *eaten* in secret** is pleasant.
>
> Proverbs 9:18 KJB - But he knoweth not that **the dead *are* there**; *and that* her guests *are* **in the depths of hell**.
>
> Proverbs 20:17 KJB - **Bread of deceit** *is* sweet to a man; but **afterwards his mouth shall be filled with gravel**.

Shall people eat and drink after the manner of the Babylonians in this world, after their father the devil (**Jhn.** 8:44 KJB), after the manner of the children of disobedience (**Eph.** 2:2, 5:6; **Col.** 3:6 KJB), of that wicked one (**1 Jhn.** 3:12 KJB), or should people rather eat and drink to the Glory of God (**Rev.** 14:6-7 KJB)?

> Deuteronomy 12:8 KJB - **Ye shall not do after all *the things* that we do here this day**, **every man whatsoever *is* right in his own eyes**.
>
> 1 Corinthians 10:31 KJB - **Whether therefore ye eat, or drink**, or whatsoever ye do, **do all to the glory of God**.
>
> Revelation 14:7 KJB - Saying with a loud voice, **Fear God, and give glory to him**; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters**.

Eating and drinking, in the natural, and in the spiritual:

> 1 Corinthians 15:46 KJB - Howbeit that *was* not **first** which is spiritual, but that which **is natural**; and **afterward that which is spiritual**.

God's 'meat' / food, the physical and natural:

> Genesis 1:29 KJB - And God said, Behold, **I have given you every herb bearing seed**, which is upon the face of all the earth, and **every tree, in the which is the fruit of a tree yielding seed**; **to you it shall be for meat**.

After the global flood, there was a temporary provision given by God, for a limited time, in the state of emergency, to only eat the "clean" flesh (and in so doing it would shorten the lifespan of mankind; **Gen.** 9:3-5 KJB). God **never** gave any one among mankind the permission to ever eat any blood, fat, sick or diseased creatures, strangled, unclean, common or abomination for any reason. God also gave warning that mankind would be in danger of sickness, disease and death, if they did not go back to the original Edenic diet of plants as 'meat' (food; **Gen.** 1:29-30 KJB):

> Hosea 4:1 KJB - Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.
>
> Hosea 4:2 KJB - By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Hosea 4:3 KJB - **Therefore shall the land mourn**, and **every one that dwelleth therein shall languish**, **with the beasts of the field**, and **with the fowls of heaven**; yea, **the fishes of the sea also shall be taken away**.

Romans 8:21 KJB - Because **the creature itself** also shall be delivered from **the bondage of corruption** into the glorious liberty of the children of God.

Romans 8:22 KJB - For we know that **the whole creation groaneth and travaileth in pain together until now**.

1 Corinthians 10:5 KJB - But with many of them God was not well pleased: for they were overthrown **in the wilderness**.

1 Corinthians 10:6 KJB - Now **these things were our examples**, to the intent **we should not lust after evil things, as they also lusted**.

1 Corinthians 10:11 KJB - Now **all these things happened unto them for ensamples**: and **they are written for our admonition, upon whom the ends of the world are come**.

Psalms 78:17 KJB - And **they sinned yet more against him by provoking the most High in the wilderness**.

Psalms 78:18 KJB - And **they tempted God in their heart by asking meat for their lust**.

Psalms 78:19 KJB - Yea, they spake against God; they said, Can God furnish a table in the wilderness?

Psalms 78:20 KJB - Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? **can he provide flesh for his people**?

Psalms 78:21 KJB - Therefore **the LORD heard *this*, and was wroth**: so a fire was kindled against Jacob, and anger also came up against Israel;

Psalms 78:22 KJB - Because **they believed not in God, and trusted not in his salvation**:

Psalms 78:23 KJB - Though he had commanded the clouds from above, and opened the doors of heaven,

Psalms 78:24 KJB - And had rained down manna upon them to eat, and had given them of the corn of heaven.

Psalms 78:25 KJB - Man did eat angels' food: he sent them meat to the full.

Psalms 78:26 KJB - He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

Psalms 78:27 KJB - **He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea**:

Psalms 78:28 KJB - And **he let *it* fall in the midst of their camp**, **round about their habitations**.

Psalms 78:29 KJB - So **they did eat**, and **were well filled**: for **he gave them their own desire**;

Psalms 78:30 KJB - **They were not estranged from their lust**. But **while their meat *was* yet in their mouths**,

Psalms 78:31 KJB - **The wrath of God came upon them**, and **slew the fattest of them**, and smote down the chosen *men* of Israel.

Psalms 78:32 KJB - For **all this they sinned still, and believed not for his wondrous works**.

Numbers 11:4 KJB - And **the mixt multitude that *was* among them fell a lusting**: and **the children of Israel also wept again**, and said, **Who shall give us flesh to eat**?

Numbers 11:5 KJB - We remember **the fish**, which **we did eat in Egypt** freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

Numbers 11:6 KJB - But now **our soul *is* dried away**: *there is* **nothing at all, beside this manna**, *before* our eyes.

Numbers 11:18 KJB - And say thou unto the people, Sanctify yourselves against to morrow, and **ye shall eat flesh**: for ye have wept in the ears of the LORD, saying, **Who shall give us flesh to eat**? for ***it was* well with us in Egypt**: **therefore the LORD will give you flesh, and ye shall eat**.

Numbers 11:19 KJB - **Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days**;

Numbers 11:20 KJB - *But* **even a whole month, until it come out at your nostrils**, and **it be loathsome unto you**: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt? **["out at your nostrils" is bird-flu.]**

Numbers 11:31 KJB - And there went forth a wind from the LORD, and brought **quails from the sea**, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

Numbers 11:32 KJB - And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

Numbers 11:33 KJB - And **while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague**.

Numbers 11:34 KJB - And he called the name of that place **Kibrothhattaavah**: because **there they buried the people that lusted**.

Revelation 11:18 KJB - And the nations were angry, and **thy wrath is come**, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and **shouldest destroy them which destroy the earth**.

Some will, of course, attempt to cite such passages as **Mar.** 7:14-23; or **Act.** 10-11 & 15 or **Rom.** 14:1-23, or **1 Tim.** 4:1-5 KJB, but they must take those passages with other texts of scripture, for Peter warned that some would attempt to utilize Paul's words by wresting them, and so bring upon themselves swift destruction (**Psa.** 56:5; **2 Pet.** 3:16 KJB). A few brief studies will be provided here on those texts:

Mar. 7 (KJB, not the NIV, NLT & others, as they **grossly misrepresent** the koine Greek through an **interpolation** not found in the GNT TR text; for that which was purged / cleansed is the colon from the digested clean (Jesus was speaking to law abiding Jews) food, which became "dirt" (**Jdg.** 3:22 KJB) when going to the toilet and reliving oneself) should be read with **Mat.** 15:10-20 KJB, as it was given as a "parable" (**Mat.** 15:15 KJB) to speak about spiritual defilement, which conclusion was:

> Matthew 15:19 KJB - For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
>
> Matthew 15:20 KJB - These are *the things* which defile a man: but **to eat with unwashen hands defileth not a man**. **[Jesus nowhere "declared all foods clean" in any koine Greek text.]**

Act. 10-11 KJB, should be carefully read, in that Peter, years after the ascension of Jesus, stated (in a dream / vision) that he even up to that point kept God's health laws, by saying, "Not so, Lord; for I have never eaten any thing that is common or unclean." (**Act.** 10:14, 11:8 KJB) and still refused all things in the vision. Peter "doubted" (**Act.** 10:17 KJB) what the vision meant, since he knew God had never permitted the diet of anything unclean, common (unclean by association with truly unclean) or abomination. God sent "three **[gentile]** men" (**Act.** 10:19, 11:11 KJB, as the vision was given "three" times; **Act.** 10:16, 11:10 KJB) and had nothing to do with food:

> Acts 10:28 KJB - And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but **God hath shewed me that I should not call any man common or unclean**.
>
> Acts 11:18 KJB - When they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life**.

Act. 15 actually quotes from the OT health laws (**Gen.** 9:4; **Lev.** 3:17,23-27; **Deu.** 12:16,23-25, 14:21, 15:23 KJB), and they remain in effect for all Christians, as the matter was settled by the council of Jerusalem through scripture, prophets, testimony and the Holy Ghost Himself (**Act.** 15:22-28 KJB):

> Acts 15:20 KJB - But that we write unto them, that they **abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood**.
>
> Acts 15:29 KJB - That ye **abstain from meats offered to idols, and from blood, and from things strangled, and from fornication**: from which if ye keep yourselves, ye shall do well. Fare ye well.
>
> Acts 21:25 KJB - As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they **keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication**.

Rom. 14:1-23 needs to be read in connection with its parallel passages in **1 Cor.** 8-10 KJB, as it shows that the weakness of only eating herbs was not a problem with plants, or even with those who do, but the reason for so doing, as the flesh being sold at the "shambles" (markets) that might have been slaughtered before idols and certain would not such.

Paul said to welcome them, and not to do anything to cause them to sin (**Rom.** 3:19-20, 7:7,14; **Jam.** 1:23-25, 2:8-13; **1 Jhn.** 3:4 KJB) in their consciences (**Rom.** 14:13,15 KJB). Paul's "unclean" (**Rom.** 14:14 KJB; "κοινον", "koinon" – common (unclean by association with unclean things)) is the very "common" of **Act.** 10:14-15, 11:8-9 KJB.

1 Tim. 4:1-5 shows that some, in the latter days, would command people to abstain from "meats" (**1 Tim.** 4:3; foods, "βρωματων", "brwmatwn") that God had "created" (**1 Tim.** 4:3; "εκτισεν", "ektisen", made), which refers to **Gen.** 1:29-30 KJB "meats" (plants). In **1 Tim.** 4:4, every "creature" ("κτισμα", "ktisma", anything created, see Webster's 1828 dictionary, "1. That which is created; every being besides the Creator, or every thing not self-existent. The sun, moon and stars; the earth, animals, plants, light, darkness, air, water, etc., are the creatures of God." - https://webstersdictionary1828.com/Home?word=creature) refers to what God's word (**1 Tim.** 4:5 KJB) sanctifies as allowable for food (see **Gen.** 1 KJB, as well as **Lev.** 11 & **Deu.** 14 KJB). God **never** allowed the dietary consumption of the unclean, common or abomination (**Isa.** 66:17 KJB) anywhere in scripture. Liturgical practices such as "Lent", or other restrictions of the Roman Catholic Magisterium, as well as their forbidding of their priesthood to marry are what **1 Tim.** 4:1-5 KJB is really about.

> Isaiah 66:17 KJB - They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, **eating swine's flesh, and the abomination, and the mouse, shall be consumed together**, saith the LORD.

There are always excuses by some, but beware that no one makes the stomach and desire "God" (**Rom.** 16:18; **1 Cor.** 6:13; **Php.** 3:19 KJB) but rather listen carefully to Paul, as God cares about both the body and the mind:

> Romans 12:1 KJB - I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service**.
>
> Romans 12:2 KJB - And be not conformed to this world: but **be ye transformed by the renewing of your mind**, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

God's spiritual food, the very words of God:

> John 4:32 KJB - But he said unto them, **I have meat to eat that ye know not of**.
>
> John 4:33 KJB - Therefore said the disciples one to another, **Hath any man brought him *ought* to eat**?
>
> John 4:34 KJB - Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work**.
>
> John 6:27 KJB - **Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life**, which the Son of man shall give unto you: for him hath God the Father sealed.
>
> John 6:54 KJB - Whoso eateth **my flesh**, and drinketh **my blood**, hath **eternal life**; and I will raise him up at the last day.
>
> John 6:55 KJB - For my flesh is meat indeed, and my blood is drink indeed.
>
> John 6:56 KJB - He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 6:57 KJB - **As** the living Father hath sent me, and **I live by the Father**: **so he that eateth me, even he shall live by me**.

John 6:63 KJB - It is **the spirit that quickeneth**; **the flesh profiteth nothing**: **the words that I speak unto you, *they* are spirit, and *they* are life**.

1 Corinthians 10:3 KJB - And did all eat the same **spiritual meat**;

Hebrews 5:14 KJB - But **strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil**.

God's drink, the "daily" physical and natural drink:

Genesis 2:10 KJB - And **a river went out of Eden to water the garden**; and from thence it was parted, and became into four heads.

Isaiah 65:8 KJB - Thus saith the LORD, **As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it**: so will I do for my servants' sakes, that I may not destroy them all. **[This "wine" is grape juice, see this author's book, "The Two Wines – The Blessed & The Cursed"]**

Nehemiah 13:12 KJB - Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

Proverbs 3:10 KJB - So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

1 Corinthians 10:16 KJB - **The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ**?

God's spiritual drink:

Matthew 9:17 KJB - Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Mark 2:22 KJB - And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Luke 5:37 KJB - And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

Luke 5:38 KJB - But new wine must be put into new bottles; and both are preserved.

John 4:13 KJB - Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

John 4:14 KJB - But **whosoever drinketh of the water that I shall give him shall never thirst**; but **the water that I shall give him shall be in him a well of water springing up into everlasting life**.

John 6:35 KJB - And **Jesus** said unto them, **I am the bread of life**: **he that cometh to me shall never hunger; and he that believeth on me shall never thirst**.

John 7:16 KJB - Jesus answered them, and said, **My doctrine** is not mine, but his that sent me.

1 Corinthians 10:4 KJB - And **did all drink the same spiritual drink**: for **they drank of that spiritual Rock that followed them: and that Rock was Christ**.

Satan's "daily" physical and natural meat / food:

Isaiah 66:17 KJB - They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, **eating swine's flesh, and the abomination, and the mouse**, shall be consumed together, saith the LORD.

1 Corinthians 6:13 KJB - **Meats for the belly, and the belly for meats**: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

Philippians 3:19 KJB - Whose end *is* destruction, **whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things**.)

Satan's "daily" spiritual meat / food:

Matthew 16:6 KJB - Then Jesus said unto them, Take heed and beware of **the leaven of the Pharisees and of the Sadducees**.

Matthew 16:11 KJB - How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of **the leaven of the Pharisees and of the Sadducees**?

Mark 8:15 KJB - And he charged them, saying, Take heed, beware of **the leaven of the Pharisees, and *of* the leaven of Herod**.

Luke 12:1 KJB - In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of **the leaven of the Pharisees, which is hypocrisy**.

Proverbs 4:17 KJB - For **they eat the bread of wickedness**, and **drink the wine of violence**.

1 Corinthians 5:8 KJB - Therefore let us keep the feast, not with **old leaven, neither with the leaven of malice and wickedness**; but with the unleavened *bread* of sincerity and truth.

Satan's "daily" physical intoxicating drink:

Ephesians 5:18 KJB - And be not **drunk with wine, wherein is excess**; but be filled with the Spirit;

Deuteronomy 32:32 KJB - For **their vine *is* of the vine of Sodom**, and of **the fields of Gomorrah**: **their grapes *are* grapes of gall**, **their clusters *are* bitter**:

Deuteronomy 32:33 KJB - **Their wine *is* the poison of dragons**, and **the cruel venom of asps**.

Proverbs 20:1 KJB - **Wine *is* a mocker**, **strong drink *is* raging**: and whosoever is **deceived** thereby is not wise.

Proverbs 23:20 KJB - **Be not among winebibbers**; **among riotous eaters of flesh**:

Proverbs 23:21 KJB - For **the drunkard** and **the glutton** shall come to poverty: and drowsiness shall clothe *a man* with rags.

Proverbs 23:29 KJB - Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

Proverbs 23:30 KJB - **They that tarry long at the wine**; **they that go to seek mixed wine**.

Proverbs 23:31 KJB - **Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright**.

Proverbs 23:32 KJB - **At the last it biteth like a serpent**, and **stingeth like an adder**.

Proverbs 31:4 KJB - ***It is* not for kings, O Lemuel, *it is* not for kings to drink wine**; **nor for princes strong drink**:

Proverbs 31:5 KJB - **Lest they drink, and forget the law**, and **pervert the judgment of any of the afflicted**.

Proverbs 31:6 KJB - **Give strong drink unto him that is ready to perish**, and **wine unto those that be of heavy hearts**.

Proverbs 31:7 KJB - **Let him drink, and forget his poverty, and remember his misery no more**.

Isaiah 5:20 KJB - Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; **that put bitter for sweet, and sweet for bitter**!

Isaiah 5:22 KJB - **Woe unto *them that are* mighty to drink wine**, and **men of strength to mingle strong drink**:

Who is ...
... the “adder”?
... the “serpent”?
... the “asp”?
... the “Dragon”?
... the one who as a “raging” beast?
... is “bitter” as “gall”, choking as the “vine of Sodom”, and wicked as “Gomorrah”?
... the one which “mocks”?
... the one which gave “wounds without cause”?
... the one who is “cruel”?
... the one who “poisons” with his “venom”?
... the one who “deceives”?
... the one who “stings” with “death”?

All of satan’s food and drink bear his character and marks, and he even tried to get Jesus to partake.

What did satan offer to Christ Jesus upon the Cross? The devil attempted to infect Jesus with his poison ~ sin, and tried to get Jesus to disobey His Father even upon the verge of death!

Matthew 27:34 KJB - **They gave him vinegar to drink mingled with gall**: and **when he had tasted *thereof,* he would not drink**.

Mark 15:23 KJB - And **they gave him to drink wine mingled with myrrh**: but **he received *it* not**.

Jesus drank not one drop, as He was victorious, by Faith, over the world, sin, flesh and the devil, and instead finally tasted death for every man!

John 19:28 KJB - After this, **Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst**.

John 19:29 KJB - Now there was set **a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth**.

John 19:30 KJB - When **Jesus therefore had received the vinegar**, he said, It is finished: and he bowed his head, and gave up the ghost.

["received" is to take by the mouth, and Jesus '**tasted**' (as with the tongue, not drank or swallowed) the "vinegar", as it was held up to him on a pole of hyssop, as written: "filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth" (**Jhn.** 19:29 KJB).]

Hebrews 2:9 KJB - But we see **Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that **he by the grace of God should taste death for every man**.

Proverbs 8:36 KJB - But he that sinneth against me wrongeth his own soul: **all they that hate me [Jesus] love death**.

2 Corinthians 6:17 KJB - **Wherefore come out from among them, and be ye separate**, saith the Lord, and **touch not the unclean *thing*;** and **I [Jesus] will receive you**,

There is no need to swallow "down" the bitter poison of the dragon, that vile serpent of the pit of woe, ever again. Instead "drink '**up**'" the words of Jesus Christ in the true Bible (KJB) and restated (**Jhn.** 16:13 KJB) by the Holy Spirit given as a perfect gift from the Father in **Heaven** (**Jam.** 1:17 KJB). Oh, how JEHOVAH so loves each and every one who has strayed, and desires with the longing of an eternal heart for them to come back home whole, sound, healthy, and safe that they may be welcomed as precious children, free and unburdened by sin and its guilt, despair, and shame:

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Every Christian is as a King and Priest of the Most High God (**Exo.** 19:6; **Eze.** 28:17; **1 Pet.** 2:5,9; **Rev.** 1:5,6, 5:10, 21:24 KJB).

The spiritual intoxicating drink, causes stumbling, and blurs the eyes, causing blindness:

Isaiah 28:7 KJB - But **they also have erred through wine**, and **through strong drink are out of the way**; **the priest and the prophet have erred through strong drink**, **they are swallowed up of wine**, **they are out of the way through strong drink**; **they err in vision**, **they stumble *in* judgment**.

It is dangerous to be physically and spiritually drunk:

Matthew 15:14 KJB - Let them alone: they be blind leaders of the blind. And **if the blind lead the blind, both shall fall into the ditch**.

Luke 6:39 KJB - And he spake a parable unto them, **Can the blind lead the blind**? **shall they not both fall into the ditch**?

The physical ditch, and the spiritual ditch:

Proverbs 23:27 KJB - For **a whore *is* a deep ditch**; and **a strange woman *is* a narrow pit**.

Jeremiah 51:7 KJB - **Babylon** *hath been* a golden cup in the LORD'S hand, **that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad**.

Revelation 17:1 KJB - And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of **the great whore** that sitteth upon many waters:

Revelation 17:2 KJB - With whom the kings of the earth have committed fornication, and **the inhabitants of the earth have been made drunk with the wine of her fornication**.

Revelation 17:3 KJB - So he carried me away in the spirit into the wilderness: and I saw **a woman** sit upon a scarlet coloured beast, **full of names of blasphemy**, having seven heads and ten horns.

Revelation 17:4 KJB - And **the woman** was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having **a golden cup in her hand full of abominations and filthiness of her fornication**:

Revelation 17:5 KJB - And upon her forehead *was* a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**.

Satan is still offering his "daily" provisions.

[1] The serpent offer 'all' to Eve – **Gen.** 3:4-5 KJB

[2] The devil offered 'all' the riches & pleasures of Egypt to Moses – **Heb.** 11:24-27 KJB

[3] Satan offered 'all the kingdoms of the world' to Jesus – **Mat.** 4:8; **Luk.** 4:5 KJB

Satan tempts all the world with movies, video games, hours wasted on Facebook (Meta), Twitter (X), texting (give an account of every word), crime, sex, violence, pleasures, riches, power, fame, forbidden meat and drink, physical and spiritual. In these last days, it will be his last great effort, and everything he has will come to bear upon the final generation.

Do Christians waste time and talent given to them of God on the things of this world which are soon, so very soon, to pass away? Children ought to put away those things that they know to be wrong. Parents should seek the Lord more and more in daily prayer and daily consecration of the whole family to God:

Psalms 95:7 KJB - For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

Psalms 100:3 KJB - Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

Shall those who claim to follow after God not give up their "daily" sins, their "daily" ways that seemeth right, though they are the counterfeit "daily" of the devil, and ask the LORD Jesus to take their hearts and seal them for Himself, that they may "daily" walk with, and in, Him forever?

Genesis 5:23 KJB - And all the days of Enoch were three hundred sixty and five years:

Genesis 5:24 KJB - And **Enoch walked with God**: and he *was* not; **for God took him**.

Micah 6:8 KJB - **He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee**, but **to do justly**, and **to love mercy**, and **to walk humbly with thy God**?

Here are the promises for those who overcome in God's "daily":

Revelation 2:7 KJB - "... **To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God**.

Revelation 2:11 KJB - "... **He that overcometh shall not be hurt of the second death**.

Revelation 2:17 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it***.

Revelation 2:26 KJB - And **he that overcometh, and keepeth my works unto the end, to him will I give power over the nations**:

Revelation 3:5 KJB - **He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels**.

Revelation 3:12 KJB - **Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and I *will write upon him* my new name**.

Revelation 3:21 KJB - **To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne**.

Revelation 21:7 KJB - **He that overcometh shall inherit all things; and I will be his God, and he shall be my son**.

Think of this. Eternity with God, a never-ending day, a never-ending "daily" with Him:

> 1 John 5:4 KJB - For **whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith**.
>
> 1 John 5:5 KJB - **Who is he that overcometh the world, but he that believeth that Jesus is the Son of God**?

Letters and Manuscripts; Volume 16 (1901), MS 113, November 4, 1901, par. 19:

> "... **[par. 19]** Lessons of great importance may be learned from the history of Daniel and his companions. These youth were bound together in the sacred bonds of Christian fellowship. Daniel's name is placed first on the record because he exerted a strong influence over the other three who looked upon him as a leader. Had he failed to take a firm stand for the right, had he pleased and indulged self, his companions also would have failed. They would not have been handed down to us as young men signally honored by the God of heaven. ..." - https://m.egwwritings.org/en/book/14066.9368001

Manuscript Releases, Volume 4 [Nos. 210-259]; page 129.2-130-1:

> "... **[page 129.2]** Then Daniel and his companions studied the Word of God, the Old Testament Scriptures, and conformed their habits, appetites, words, and actions to the instruction there given. They brought themselves under discipline, that their physical and spiritual health should not be weakened by any wrong habits. They placed themselves on the Lord's side, refusing to take part in any idolatrous practice. They knew their senses must be kept sharp, that in all their associations with idolaters, amid religious corruption, they might distinguish between right and wrong.
>
> **[page 129.3]** We ask students and teachers to look at these representative youth in wicked Babylon. Under most trying temptations, they placed themselves in a right position. We read of these "as for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams." They placed themselves under the supervision of Heaven, and the purest and most complete education was given them by God because they consecrated themselves daily to Him, and sought Him in prayer. Three times a day their supplications were offered in faith, that they should have the things they asked for, and God heard them. He co-operated with them, and they co-operated with God. It was a mutual work.—Manuscript 76, 1898, 5, 6. ("Words to Students," typed June 16, 1898.)
>
> **[page 130.1]** The history of Daniel and his fellows is an illustration of what all youth may become in the service of God. Improve the opportunity that is now yours to obtain the very best idea of what constitutes a Christian character. Place yourselves where you can pray to God as Daniel and his fellows prayed to Him. They presented themselves to God as needy and dependant, and God gave them strength. But do you think that Daniel would have been helped as he was if he had yielded to appetite? Had he eaten the king's food and drunk his wine, he would have been unable to obtain the education necessary to make him a successful Christian statesman. He would not have appreciated the knowledge God had to give, His mind would have been confused. He knew this, for before he came to Babylon he had received that training which every child before me should receive in the home.—Manuscript 65, 1901, 4. (Sermon, typed July 28, 1901.) ..." - https://m.egwwritings.org/en/book/57.603

CHAPTER 9

~

Considering "the daily" in Daniel's prophecy, in reference to the timeframes and participants, in type and anti-type

> Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of the host, and by him **the daily** *sacrifice* was taken away, and the place of his sanctuary was cast down.
>
> Daniel 8:12 KJB - And an host was given *him* against **the daily** *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.
>
> Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* **the daily** *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

The structure of **Daniel** 8:

Daniel 8 KJB			
Dream		**Meaning**	
Texts	**Image**	**Texts**	**History**
Dan. 8:1	The vision appears	**Dan.** 8:1	In the reign of King Belshazzar (Babylon)
Dan. 8:2-4	Ram with two horns pushing westward, northward, southward	**Dan.** 8:20	Kings of Medo-Persia, and attacking Babylon, Lydia and Egypt
Dan. 8:5-7	He-Goat from the face of the west, Great Horn	**Dan.** 8:21	King of Grecia, and its First King (Alexander III the Great)
Dan. 8:8	Great Horn broken into Four (North, South, East & West)	**Dan.** 8:22	Grecian Kingdom divided into Ptolemy, Seleucus (& Antiochus), Cassander, Lysimachus
Dan. 8:9	Little Horn arises	**Dan.** 8:23a	Pagan Rome (fierce countenance)
Dan. 8:10	Little Horn attacks the host of heaven & stars	**Dan.** 8:23b	Papal Rome (understanding dark sentences; Gospel mysteries)
Dan. 8:11-12	Little Horn takes the place of the 'daily'	**Dan.** 8:24-25	Papal Antichrist (in the place of Christ, vicarius christi) in power
Dan. 8:13-14	2,300 evening-mornings	**Dan.** 8:26-27	2,300 day-years (Oct. 22 1844)

Daniel 8's structure, like the other chapters of **Daniel** (as chapters 2 & 7), is specific in detailing the vision of kingdoms and kings, as symbolized by figures of animals and horns, first, which are then immediately followed by the internal interpretation of those symbols to their real-world counterparts.

Dan. 8:9 KJB symbolizes the "little horn", and **Dan.** 8:23a KJB interprets it as the "king of fierce countenance" (drawing from **Deu.** 28:49,50-57 KJB) attacking on the horizontal plane of the earth. A transition takes place in **Dan.** 8:10 KJB, as the "little horn" goes through a phase change, and becomes the "king ... understanding dark sentences" (**Dan.** 8:23b) and now attacks upon the vertical plane, symbolizing its assault upon heavenly things (the church of the living God), and finally unto the war against "the prince of the host" (Jesus) and His high priestly ministration ("daily") in the heavenly "sanctuary". In more detail:

The Romans, with their Capitoline wolf, would come with terrible strength, breaking into pieces other nations (**Dan.** 2:33,35,40, 7:7-8,17,19-20,23-24, 8:9-10,23a, 11:20; **Rev.** 12:3-4 KJB), but itself would 'shortly' (**Psa.** 109:8; **Pro.** 6:15, see also **Job** 14:1; **Heb.** 12:10; **Gen.** 24:55; **Num.** 9:20-22; **Gen.** 29:20; **Gen.** 27:44-45, 31:41; **Gen.** 47:9; **Job** 10:20 **KJB**) break up into pieces (**Dan.** 2:40-43, 7:24, 11:20b ; see also 'brake in pieces': **Exo.** 9:25, 23:24, 32:19; **Deu.** 9:17, 10:1-2; **1 Kin.** 19:11; **2 Kin.** 11:18, 18:4, 23:14; **2 Chr.** 23:17, 31:1,4; **Psa.** 48:7; **Jer.** 19:11, 52:17; **Dan.** 8:7 KJB). Yet, in its days of strength as a "king of fierce countenance" (**Dan.** 8:23a; **Deu.** 28:49,50-57 KJB), it would tax the world (**Dan.** 2:40, 11:20; **Mat.** 10:3, 22:17-21; **Mar.** 2:14, 12:14,16,17; **Luk.** 2:1,3,5, 5:27,29, 19:2, 20:22,24,25, 23:2; **Rom.** 13:7 KJB).

Out of the disharmony and fracturing of the Iron Empire of Pagan Rome into a number of individual nations (**Dan.** 2:33,41-42 KJB), would come a differing phase of the Roman element (**Dan.** 2:43 KJB), as it donned the outward clothing of the sheep (Christian; **Jhn.** 10:26; **Rev.** 2:2 KJB), and thus rule (**Dan.** 7:8,11,20b-21,24-26, 8:10-12 KJB) in apostasy (**2 Thes.** 2:3-4; **1 Tim.** 4:1-3; **Rev.** 2:20 KJB) as "a king ... understanding dark sentences" (**Dan.** 8:23b KJB), or a corruption of the mystery of the Gospel (**Psa.** 49:4, 78:2; **Pro.** 1:6; **Mat.** 13:11,34; **Mar.** 4:11,13,34; **Luk.** 8:10; **Act.** 20:28-30; **Rom.** 11:25, 16:25; **1 Cor.** 2:7, 4:1, 13:2, 14:2, 15:51; **Eph.** 1:9, 3:3,4,5,9, 5:32, 6:19; **Col.** 1:26,27, 2:2, 4:3; **2 Thes.** 2:7; **1 Tim.** 3:9,16; Rev. 1:20, 10:7, 17:5,7 KJB *****), and as a "vile person" (**Dan.** 11:21 KJB; see also **1 Sam.** 3:13 'fornication', 'idolatry', 'theft', 'oppression', 15:9, "vile" beasts; **Job** 18:3, "beast", "vile"; **Psa.** 15:4; **Isa.** 32:5-6; Jer. 29:17, "vile", "evil"; **Nah.** 1:14, 3:6; **Rom.** 1:26 KJB), a "man of sin", a "son of perdition (destruction)" (**2 Thes.** 2:3 KJB; see also **Jhn.** 17:12; **1 Thes.** 5:3; **2 Thes.** 1:9; **1 Tim.** 6:9; **2 Pet.** 2:1, 3:16; **1 Jhn.** 3:4; **Rev.** 17:8 KJB), who would take authority deceitfully and subtly (**Gen.** 3:1 KJB) by "peace" (**Dan.** 8:25, 11:21,32,34 KJB; a perversion of the Gospel of peace; **Jer.** 6:14, 8:11, 23:17; **Eze.** 13:10,16; **Nah.** 1:15; **Luk.** 1:19, 2:14; **Rom.** 10:15 KJB) so taking upon itself the "daily" (**Act.** 2:47 KJB) of Christ's heavenly ministration (**Dan.** 8:11-13, 11:31, 12:11 KJB), obscuring the heavenly sanctuary and God's true law (**Pro.** 24:21; **Dan.** 7:25; **Heb.** 8:1-2, 9:11-12 KJB), for a very long time.

> ***** See also "riddle" in **Num.** 12:8; **Jdg.** 14:12-19 KJB. See also "hard questions" in **1 Kin.** 10:1; **2 Chr.** 9:1 KJB. See also "... take up a parable ... a taunting proverb ..." (**Hab.** 2:6 KJB). To speak in proverbs is to speak in symbols, "His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb." (**Jhn.** 16:29 KJB), thus, as it is written, "*It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter." (**Pro.** 25:2 KJB)

Taking a brief step back, into the days of natural Jerusalem and the Temple; its "daily" services suddenly ceased, being "taken away" by natural Babylon, in the time of **Jeremiah**, **Ezekiel** and **Daniel**, because Israel the peoples, had rejected God (**Jer.** 52:6-8,13-14; **Lam.** 2:6-7 KJB). The typical or natural "daily" services did not come back into practice until the time of the Medo-Persian empire (see **Ezra**, also **Isa.** 21:2,9, 25:11-12, 29:10, 51:11-12; **Dan.** 9:2; **Zec.** 1:12, 7:5 KJB). This was the type of the taking away of the "daily" as found in **Daniel**.

Once the typical "daily" services are restored in the time of **Ezra**, they would continue until the time of Jesus Christ in AD 27-31, in which "... he shall cause the sacrifice and the oblation to cease ..." (**Dan.** 9:27 KJB), He being the anti-type of the sacrifices, the "... Lamb of God, which taketh away the sin of the world." (**Jhn.** 1:29 KJB). At this point, the typical "daily" transitions fully into the anti-typical "daily".

History was to repeat (**Ecc.** 1:9, 3:15 KJB) upon a much grander scale, in the spiritual (**1 Cor.** 15:46 KJB). As natural Babylon (type) took away the typical "daily" of natural Jerusalem / Temple, it was Cyrus II (type of Christ Jesus), that came and took natural Babylon out of the way (just like **2 Thes.** 2:7 KJB, in type), just as later spiritual Babylon was to "take away" the "daily" of the spiritual Jerusalem, and it would be spiritual Babylon (Papacy (Papal Romanism, Babylon the Great), anti-type) that would be "taken out of the way" by Christ Jesus (anti-typical Cyrus) at His Second Advent. Type to antitype; natural to spiritual, shadow to reality.

Throughout the events of **Daniel** 11:21-40, the Papacy (Papal Rome), a unification, or amalgamation, of Churchcraft & Statecraft (**Exo.** 19:6; **Eze.** 22:27; **Dan.** 2:33-35,41-45, 7:8,11,20-21,25, 8:10-11,23,25, 11:43,45; **Mat.** 7:15; **Mar.** 4:39; **Luk.** 2:14; **Jhn.** 16:2; **Act.** 5:23, 20:28-30; **1 Thes.** 5:3; **2 Thes.** 2:4; **1 Pet.** 2:9; **Rev.** 1:6, 5:10, 9:7-9, 13:1-15, 14:9,11, 17:1-8,18 KJB), would grow from littleness into a world-wide dominating power and eventually obtain military "arms" that would fight for it (**Dan.** 11:31 KJB; through the Franks and Clovis I), persecuting all (**Dan.** 7:21,24, 8:10, 11:22; **Rev.** 12:14-15,17 KJB) who would not adhere to its dogmas and decrees. It would magnify itself above all, claiming to be a Bishop (**Psa.** 69:25, 109:9-15; **Act.** 1:20, 2:28-30 KJB), Apostle (**Rev.** 2:2 KJB) and King (**Dan.** 8:23b, 11:27 KJB), over all God's heritage, even claiming for itself the position of God with all God's prerogatives (**Dan.** 7:8,11,25, 8:11-12, 11:36-38; **2 Thes.** 2:4; **Rev.** 13:5, 17:1-5 KJB).

Please take notice that "the daily" (**Dan.** 8:11,12,13, 11:31, 12:11 KJB) is "taken away" by the Iron Papal Rome phase (AD 508, the beginning of the 1,290 (**Dan.** 12:11 KJB) and 1,335 (**Dan.** 12:12 KJB), which is 30 years before AD 538, the beginning of the 1,260 (**Dan.** 7:25, 12:7; **Rev.** 11:2-3, 12:6,14, 13:5; **Luk.** 21:24 KJB)), in the vertical attack phase against Heaven and the "prince of the host" of the heavenly "sanctuary", in **Dan.** 8:11 KJB. All of those actions take place after it had already succeeded (**Dan.** 8:10 KJB) the Iron Pagan Rome phase and the horizontal earthly attacks (**Dan.** 8:9 KJB), which had before then already passed from the scene, being divided [AD 350 – AD 476].

So that there is no confusion, it shall be restated one more time. The earthly sanctuary services had "the daily" ministration of the courtyard and of the holy place, typically given to Moses in the **Exodus**. This involved animal sacrifices, tending the fires, washings, keeping the lamps lit and fed with oil, the bread of the presence refreshed every sabbath, or 7th day, along with the incense ascending upon the golden altar, the priests and high priest all ministering before the LORD, and later the music of the Temple as instructed by David.

Jerusalem and the Temple, along with all of its "daily" services ceased, being "taken away" by natural Babylon, and replaced with the "daily" of Nebuchadnezzar II, in the time of **Jeremiah**, **Ezekiel** and **Daniel**, because Israel the peoples, had rejected God:

> Jeremiah 52:6 KJB - And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.
>
> Jeremiah 52:7 KJB - **Then the city was broken up**, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.
>
> Jeremiah 52:8 KJB - But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.
>
> Jeremiah 52:13 KJB - And **burned the house of the LORD**, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men,* burned he with fire:
>
> Jeremiah 52:14 KJB - And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.
>
> Lamentations 2:6 KJB - And **he hath violently taken away his tabernacle**, as *if it were of* a garden: he hath destroyed his places of the assembly: **the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion**, and **hath despised in the indignation of his anger the king and the priest**.

Lamentations 2:7 KJB - **The Lord hath cast off his altar**, **he hath abhorred his sanctuary**, **he hath given up into the hand of the enemy the walls of her palaces**; **they have made a noise in the house of the LORD, as in the day of a solemn feast**.

The typical "daily" services did not come back into practice until the time of the Medo-Persian empire as described in the book of **Ezra**. All of those events were the type of the taking away of the "daily" and its restoration. However, history was to repeat upon a much grander scale, in the spiritual. As natural Babylon (the type) took away the typical "daily" services of natural Jerusalem / Temple and replaced it with their own "daily" (as seen in **Daniel** 1 & 3). It would be Cyrus II (the type of Christ Jesus) that would come later and take natural Babylon out of the way (just like **2 Thes.** 2:7 KJB, in type), just as spiritual Babylon was to "take away" the "daily" of the spiritual (heavenly) Jerusalem and its (heavenly) temple and replace it with its own services. So, in concluding it would be spiritual Babylon (Papacy, anti-type) that would be "taken out of the way" by the deliverer from the east, Christ Jesus (anti-typical Cyrus) at His Second Advent. The historical type and the eschatological anti-type are perfectly matched.

God sets up the typical "daily", giving it to Moses and Aaron, for the typical sanctuary. This typical "daily" continues, day by day, every evening and morning, until natural Babylon takes it away in the destruction of Jerusalem and its temple, and replaces it with Babylonian "daily" care and services. The typical "daily" of God remains taken away by Babylon until the Sanctuary / Temple and its ministering services are rebuilt and restored in the Medo-Persian empire in the time of Ezra.

Isaiah 21:2 KJB - A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. **Go up, O Elam: besiege, O Media**; all the sighing thereof have I made to cease.

Isaiah 21:9 KJB - And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, **Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground**.

Jeremiah 25:11 KJB - And this whole land shall be a desolation, *and* an astonishment; and these nations shall **serve the king of Babylon seventy years**.

> **Daniel** makes the connection with the typical "seventy years", and the greater anti-typical "seventy weeks" (seventy times seven); **Dan.** 9:1-2,24-27 KJB, which are but a portion "determined" (**Dan.** 9:24 KJB) of, or sectioned from, the 2,300 day-years prophecy; **Dan.** 8:13-14,26 KJB.

Jeremiah 25:12 KJB - And it shall come to pass, **when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation**, saith the LORD, **for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations**.

Jeremiah 29:10 KJB - For thus saith the LORD, That **after seventy years be accomplished at Babylon I will visit you**, and perform my good word toward you, in causing you to return to this place.

Jeremiah 51:11 KJB - Make bright the arrows; gather the shields: **the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it**; **because it *is* the vengeance of the LORD, the vengeance of his temple**.

Jeremiah 51:12 KJB - Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for **the LORD hath both devised and done that which he spake against the inhabitants of Babylon**.

Daniel 9:2 KJB - In the first year of his reign **I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem**.

Zechariah 1:12 KJB - Then the angel of the LORD answered and said, O LORD of hosts, **how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years**?

Zechariah 7:5 KJB - Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month,* even **those seventy years**, did ye at all fast unto me, *even* to me?

Christ Jesus, the true priest and sacrifice, ascended to Heaven after His death, burial and resurrection, and entered into the Holy Place of the True Sanctuary (**Psa.** 24:1-10; **Heb.** 9:12; **Rev.** 1:10-20, 4:1-5, 8:3-5 KJB) to begin the work of ministry of there. The faith of the people of God was directed into the Heavenly places, where Christ Jesus was doing a Heavenly work and ministry. This continued until spiritual Babylon, Papal Rome, interfered, seeking to supplant, and "take away" faith in the Heavenly priest, Christ Jesus' work in Heaven, and its ministration, by presenting another, or counterfeit, work and gospel, here on earth (where the Dragon had been cast down to; **Rev.** 12:10,13 KJB), by causing people to have faith in a corrupt, sinful and carnal earthly priestly system and its ministration (AD 508; **Act.** 20:28-30; **2 Thes.** 2:2-3; **1 Tim.** 4:1-2; **Rev.** 2:2,14,20 KJB).

This shows that history repeated, from type to anti-type, from the taking away of "the daily" by natural Babylon, to the taking away of "the daily" by spiritual Babylon, Papal Rome. A summary:

The Spirit of Prophecy, Volume 4 (1894), Chapter III, The Roman Church, pages 58.1-59.1 & The Great Controversy (1911), pages 55.1-56.1 - https://m.egwwritings.org/en/book/132.200

"... **[page 58.1]** The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. **Faith was transferred from Christ, the true foundation, to the pope of Rome**. **Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority**. **They were taught that the pope was their mediator, and that none could approach God except through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed**. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. **Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay more, to the prince of darkness himself, who exercised his power through them**. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God. {4SP 58.1}

[page 58.2] Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. **The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions**. {4SP 58.2}

> **[page 59.1]** **<u>They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin</u>**. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church,–these and many similar acts were enjoined to appease the wrath of God or to secure his favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance! {4SP 59.1} ..." - https://m.egwwritings.org/en/book/140.172

The "daily" was directly associated with the 2,300 days (evening and the morning) vision and the sanctuary, not of earth, but of heaven and its "prince of the host" (a phrase used for the chief, or high, priests over the other priests of the sanctuary, **Isa.** 43:28; **Ezr.** 8:24,29, 10:5 KJB). The "daily" of **Daniel** is not associated with the idea of "paganism" in the context, except as God's "daily" was taken away and substituted with a replacement thereof. Though some have thought that "paganism" (as they refer to Pagan Rome) was "taken away" by its successor (Papal Rome), this is not historically or Biblically accurate. Papal Rome (**Rev.** 13:1-2 KJB) is simply "paganism" (as like the Capitoline wolf was the symbol of Pagan Rome; **Rev.** 12:3; **Mat.** 7:15 KJB) under the cloak, or guise, of the sheep (a symbol of Christianity). Papal Rome is truly a wolf in sheep's clothing. Paganism (Rome) was **<u>not</u>** taken away, but rather moved into the churches that fell into apostasy. **Rev.** 13:2 KJB shows that "paganism" ("the dragon"; Pagan Rome; **Rev.** 12:3-4 KJB) "gave" the "beast" (of the sea; **Rev.** 13:1 KJB; Papal Rome) "his power, and his seat, and great authority" (**Rev.** 13:2 KJB). Nothing was "taken away" by Papal Rome from Paganism. Instead, it was Pagan Rome that **<u>gave to</u>** Papal Rome power and authority by its position in the city of Rome, and at the Lateran Palace.

The History of the Reformation of the Sixteenth Century, by J. H. Merle D'Aubigne, Volume 2, Book 6, Chapter 4, page 192.5 ("(218) Caput orbis et consequenter orbis totus in virtute (De juridica et irrefragabili veritate Romanae Ecclesiae. Bibl. Max. xix, cap. iv." (De juridica et irrefragabili veritate Romanæ Ecclesiæ Romanique Pontificis (Rome, 1520)); "Master of the Sacred Palace" (Magister Sacri Palatii))), is the Pope's theologian - http://www.newadvent.org/cathen/10039a.htm ; "Sylvester" - http://www.newadvent.org/cathen/10095b.htm

> "... **[page 192.5]** Few were more active in supporting Doctor Eck than **<u>Sylvester Mazzolini de Prierio, master of the sacred palace</u>**. **<u>He had just published a work in which he laid down that not only did the infallible decision of all controverted points belong to the pope alone, but that the papal dominion was the fifth monarchy prophesied by Daniel, and the only true monarchy; that the pope was the first of all ecclesiastical princes, the father of all secular rulers, the chief of the world, and, essentially, the world itself</u>** (218). In another writing, he affirmed that the pope is as much superior to the emperor, as gold is more precious than lead; that the pope may elect and depose both emperors and electors, establish and annul positive rights, and that the emperor, though backed by all the laws and nations of Christendom, cannot [193] decide the least thing against the pope's will. Such was the voice that issued from the palace of the sovereign pontiff; such was the monstrous fiction which, combined with the scholastic doctrines, pretended to extinguish the dawning truth. If this fable had not been unmasked as it has been, and even by learned men in the Romish communion, there would have been neither true religion nor true history. The papacy is not only a lie in the face of the Bible; it is so even in the face of the annals of all nations. Thus the Reformation, by breaking its charm, emancipated not only the Church, but also kings and people. It has been said that the Reformation was a political work; in this sense it is true; but this is only a secondary sense. ..." - https://m.egwwritings.org/en/book/904.379

Christian Institutions [Essays on Ecclesiastical Subjects]; Arthur Penrhyn Stanley [aka: "STANLEY'S HISTORY"], D.D.; Dean of Westminster; New York, Harper & Brothers, Franklin Square, 1881; [1.] pages 188-189, [2.] page 201; *notation added for clarification

"... **[page 188]** **<u>But there are others</u>** which reveal him to us in another aspect, and which have drifted down through another channel. No saying of ecclesiastical history is more pregnant than that in which Hobbes declares that "the Pope is the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof." This is the true original basis of his dig-nity and power, and it appears even in the minutest details.

***["... <u>But there are others</u> [context: usages of titles/relics of antiquity] ..."]**

If he were to be regarded only as the successor of St. Peter, his chief original seat would, of course, be in the Basilica of St. Peter, over the Apostle's grave. But this is not the case. ..."

"... **[page 189]** **<u>The Pope's proper see and Cathedral is the Basilica of St. John "in the Lateran"—that is, in the Lateran palace which was the real and only bequest of Constantine to the Roman Bishop. It had been the palace of the Lateran family</u>**. From them it passed to the Imperial dynasty. In it the Empress Fausta, wife of Constantine, usually lived. In it, after Constantine's departure to Constantinople, the Roman Bishop dwelt as a great Roman noble. In it accordingly is the true Pontifical throne, on the platform of which are written the words *Hoec est papalis sedes et pontificalis*. Over its front is inscribed the decree, Papal and Imperial, declaring it to be the mother and mistress of all churches. In it he takes possession of the See of Rome, and of the government of the Pontifical States.

Although the story of Constantine's abdication to Pope Sylvester is one of the fables of the Papacy, yet it has in it this truth—that by the retirement of the Emperors to the East, they left Rome without a head, and that vacant place was naturally and imperceptibly filled by the chief of the rising community. **<u>To him the splendor and the attributes, which properly belonged to the Emperor, were unconsciously transferred</u>**.

<u>Here, as in the case of ecclesiastical usages, we trace it in the small details which have lingered in him when they have perished elsewhere. The chair of state, the *sella gestatoria*, in which the Pope is borne aloft, is the ancient palanquin of the Roman nobles, and, of course, of the Roman Princes. The red slippers which he wears are the red shoes, *campagines*, of the Roman Emperor</u>. ...",

"... **[page 201]** the Pope is the ghost of the deceased Roman Empire. ..." -
https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa188#v=onepage&q&f=false
https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa189#v=onepage&q&f=false
https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa201#v=onepage&q&f=false

Papal Red Shoes -
https://duckduckgo.com/?t=ffab&q=pope+wearing+red+shoes&iax=images&ia=images

The Roman Catholic Encyclopedia (Online), "P", "The Pope", subsection "Primacy of honour: titles and insignia; Titles; Pope":

"... The most noteworthy of the titles are Papa, Summus Pontifex, **<u>Pontifex Maximus</u>**, Servus servorum Dei. ..." - http://www.newadvent.org/cathen/12260a.htm

Wikipedia; article "Pontifex Maximus":

"The **Pontifex Maximus** (Latin, literally: "greatest bridge-maker") **was the high priest of the College of Pontiffs (Collegium Pontificum) in ancient Rome**. This was the most important position **in the ancient Roman religion**, open only to patricians until 254 BC, when a plebeian first occupied this post. **A distinctly religious office under the early Roman Republic, it gradually became politicized until, beginning with Augustus, it was subsumed into the Imperial office**. Its last use with reference to the emperors is in inscriptions of Gratian [1] (reigned 375–383) who, however, then decided to omit the words "pontifex maximus" from his title. [2] [3]

The word "pontifex" later became a term used for Christian bishops, [4] including the Bishop of Rome, [5] and the title of "Pontifex Maximus" was applied within the Roman Catholic Church to the Pope as its chief bishop. It is not included in the Pope's official titles, [6] but appears on buildings, monuments and coins of popes of Renaissance and modern times. … **The Collegium Pontificum (College of Pontiffs) was the most important priesthood of ancient Rome**. The foundation of this sacred college and the office of Pontifex Maximus is attributed to the second king of Rome, Numa Pompilius. [7] ... **In the Roman Republic, the Pontifex Maximus was the highest office in the state religion of ancient Rome and directed the College of Pontiffs**. According to Livy, after the overthrow of the monarchy, the Romans created the priesthood of the rex sacrorum, or "king of sacred rites," to carry out certain religious duties and rituals previously performed by the king. The rex sacrorum was explicitly deprived of military and political power, but the pontifices were permitted to hold both magistracies and military commands. [8] ... **The Pontifex was not simply a priest. He had both political and religious authority**. ..." - http://en.wikipedia.org/wiki/Pontifex_Maximus

"Leviathan" [or the Matter, Forme, & Power of a Common-wealth Ecclesiasticall and Civill]; London, printed for Andrew Crooke, at the Green Dragon in St. Paul's Church-yard 1651; Thomas Hobbes [of Malm[e]sbury]; page 436

"... **[page 436]** And if a man consider the original of this great ecclesiastical dominion, he will easily perceive that **the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof**: **for so did the papacy start up on a sudden out of the ruins of that heathen power**. ..." - https://web.archive.org/web/20220308134528/https://socialsciences.mcmaster.ca/~econ/ugcm/3ll3/hobbes/Leviathan.pdf

The Spirit of Prophecy, Volume 4 (1894), Chapter III, The Roman Church, pages 57.2 &
The Great Controversy (1911); page 54.2 - https://m.egwwritings.org/en/book/132.200

"... **[page 57.2] In the sixth century the papacy had become firmly established**. **Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church**. **Paganism had given place to the papacy**. **The dragon had given to the beast "his power, and his seat, and great authority." [Revelation 13:2.]** And **now began the 1260 years of papal oppression foretold in the prophecies of Daniel and John**. [Daniel 7:25; Revelation 13:5-7.] Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeon cells, or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." [Luke 21:16, 17.]

Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battle-field. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." [Revelation 12:16.] {4SP 57.2} ..." - https://m.egwwritings.org/en/book/140.172

The historical summaries, as scripture already before it, shows that it was in the 6th century [AD 501 – AD 600] that the Papacy (Papal Rome) "had" (past tense) already supplanted the Pagan Roman empire (which was in fact already fully divided by AD 476) and was then fully established as an authority. This agrees with the texts and history contained in **Dan.** 8:9 KJB (Pagan Rome), **Dan.** 8:10 KJB (Papal Rome), & **Dan.** 8:11-14 KJB (Papal Rome's continued assault against Christ Jesus in Heaven and His people). It was that "faith" was "transferred" from Christ Jesus as the priestly mediator in heaven above to an earthly system of the devil and its 'priestly' mediators down here below.

There are some among the 'daily is paganism' persuasion that attempt to connect the text of **2 Thes.** 2:7 to the taking away of "the daily" by Papal Rome from Pagan Rome. However, is that what the text says in its own context? No. See also: **[G3952] 1 Cor.** 16:17; **2 Cor.** 7:6-7, 10:10; **Php.** 1:26, 2:12 KJB.

2 Thessalonians 2:1 KJB - Now we beseech you, brethren, **by the coming of our Lord Jesus Christ**, and ***by* our gathering together unto him**,

The text, and context, refers to the second Advent / Coming (**[G3952]**, "παρουσία", "parousia") of Jesus Christ in power and glory (**Job** 14:10-15; **1 Thes.** 4:13-18; **Mat.** 16:27, 25:31; **Mar.** 8:38; **Luk.** 9:26; **1 Cor.** 15:51-56; **Rev.** 1:7 KJB). Also see:

[1] 'to come and / or arrive', **[G2064]**, "ἔρχομαι" "erchomai" (**Mat.** 24:30, 26:64; **Jhn.** 14:3; **1 Cor.** 11:26; **Rev.** 1:7 KJB),

[2] 'to appear visibly', **[G3700]**, "ὀπτάνομαι", "optanomai" (**Heb.** 9:28 KJB),

[3] 'to return', **[G360]**, "ἀναλύω", "analyō" (**Luk.** 12:36 KJB),

[4] 'to reveal', **[G602]**, "ἀποκάλυψις", "apokalypsis" (**2 Thes.** 1:7; **1 Pet.** 1:7; **Luk.** 17:29-30 KJB),

[5] 'to manifest', **[G2015]**, "ἐπιφάνεια", "epiphaneia" (**1 Tim.** 6:14; **2 Tim.** 4:8; **Tit.** 2:13 KJB),

[6] 'make manifest', **[G5319]**, "φανερόω", "phaneroō" (**1 Pet.** 5:4 KJB),

[7] 'come', **[G2240]**, "ἥκω", "hēkō" (**Rev.** 2:25 KJB),

[8] 'to return', **[G5290]**, "ὑποστρέφω", "hypostrephō" (**Luk.** 19:12 KJB).

See also:

Matthew 24:37 KJB - But as the days of Noe *were,* so shall also **the coming of the Son of man** be.

Luke 17:26 KJB - And as it was in the days of Noe, so shall it be also **in the days of the Son of man**.

Luke 17:30 KJB - Even thus shall it be **in the day when the Son of man is revealed**.

2 Thessalonians 2:2 KJB - That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, **as that the day of Christ is at hand**.

This verse continues the same thought as vs. 1, and Paul was warning people to not be deceived by false apostles or false epistles circulating in his own day that were stating that the second Advent / Coming of Jesus was already past. Paul knew, by the prophecies of **Daniel**, and Old Testament typology, and the Holy Spirit, that the second Advent / Coming would be many years from his own day.

2 Thessalonians 2:3 KJB - Let no man deceive you by any means: for ***that day shall not come***, **except there come a falling away first**, and **that man of sin be revealed, the son of perdition**;

Paul states that before the second Advent / Coming of Jesus could take place, a great falling away, or apostasy (G646; "αποστασια", "apostasia") from Jesus would occur (**Act.** 20:28-30; **2 Thes.** 2:2-3; **1 Tim.** 4:1; **Heb.** 6:6; **Rev.** 2:2,4-5,20, 8:10, 9:1 KJB), and it would be led by the great betrayer (the spiritual false apostle Judas; **Rev.** 2:2; **Luk.** 22:3; **Jhn.** 6:66,70, 13:2,26-27 KJB), the "man of sin" (**Dan.** 8:12,23-25, 11:36-39 KJB, "by reason of transgression"), "son of perdition" (meaning "son of destruction", **Jhn.** 17:12; **Rev.** 17:11 KJB), known as the position of 'popery', or the 'See of Rome', or the Bishoprick (**Act.** 1:18-20 KJB) of Rome (which shall end as Judas did; **Psa.** 69:25, 109:9-15 KJB).

2 Thessalonians 2:4 KJB - **Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God**.

Paul is drawing from **Isa.** 14:13-14 KJB, **Eze.** 28:2,6,9 KJB, and also **Dan.** 11:36-38 KJB, and shows that this "man of sin" would be both one who:

[1] "opposeth" (against) is translated from **[G480]**, "ἀντίκειμαι", "antikeimai" and it is used variously as "opposeth" (**2 Thes.** 2:4 KJB), "adversary[ies]" (**Luk.** 13:17, 21:15; **1 Cor.** 16:9; **Php.** 1:28; **1 Tim.** 5:14 KJB), and "contrary" (**Gal.** 5:17; **1 Tim.** 1:10 KJB), basically meaning to stand up against and so oppose.; and

[2] "exalteth" (to the place of), from **[G5229]**, "ὑπεραίρομαι", "hyperairomai" and is also used in **2 Cor.** 12:7 KJB; meaning 'exalt to the place of'.

Both words fill the definition of antichristos, vicarius christi. It is through usurping Christ's place on earth, in the church (the Temple of God; **1 Cor.** 3:16-17; 6:19; **2 Cor.** 6:16; **Eph.** 2:21; **1 Pet.** 2:5; **Rev.** 3:12, 11:1-2 KJB), that it would be opposed (against) to everything Jesus.

When Paul refers to this "sitteth", it is translated from **[G2523]**, "καθίζω", "kathizō" (another related word, **[G2516]**, "εκαθεζομην", "ekathezomen" in **Mat.** 26:55; **Luk.** 2:46; **Jhn.** 4:6, 11:20, 20:12; **Act.** 6:15 KJB) though it can mean to simply sit down, rest upon (**Mat.** 5:1, 13:48, 26:36; **Mar.** 9:35, 12:41, 14:32; **Luk.** 4:20, 5:3, 14:28,31, 16:6, 24:49; **Act.** 2:3 KJB), it also refers to a position of authority, seated, ruling over (such as a classroom (**Mar.** 9:35; **Luk.** 5:3; **Jhn.** 8:2 KJB), people, kingdom, domain), etc., see:

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, **I will exalt my throne above the stars of God**: I will sit also upon the mount of the congregation, in the sides of the north:

Isaiah 14:14 KJB - I will ascend above the heights of the clouds; **I will be like the most High**.

Ezekiel 28:2 KJB - Son of man, say unto **the prince of Tyrus**, Thus saith the Lord GOD; **Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God**:

Ezekiel 28:6 KJB - Therefore thus saith the Lord GOD; **Because thou hast set thine heart as the heart of God**;

Ezekiel 28:9 KJB - Wilt thou yet say before him that slayeth thee, **I *am* God**? **but thou *shalt be* a man, and no God**, in the hand of him that slayeth thee.

Daniel 11:36 KJB - And the king shall do according to his will; and **he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods**, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Daniel 11:37 KJB - Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for **he shall magnify himself above all**.

Daniel 11:38 KJB - But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

The Roman Catholic church calls herself the "mother and mistress of all Churches", and she is their "Mother", and not 'sister':

> "The expression **"Church of Rome"**, it should be noted, though commonly applied by non-Catholics to the whole Catholic body, can only be used correctly in this secondary sense for the local diocese (or possibly the province) of **Rome, mother and mistress of all Churches**." - Latin Church, Catholic Encyclopedia; CATHOLIC ENCYCLOPEDIA: Latin Church - https://www.newadvent.org/cathen/09022a.htm
>
> "**It must be always clear that the one, holy, catholic and apostolic universal church is not the sister, but the mother of all the churches**.", "It's evident that it would go against the faith to consider the **[Catholic]** church as 'one' way of salvation 'alongside' those represented by other religions." - Joseph Cardinal Ratzinger **[later Pope Benedict XVI]**; Article "Other churches are no sisters of ours, the Vatican insists", by Lloyd Rundle, Monday, 4 September 2000; - https://www.independent.co.uk/news/world/europe/other-churches-are-no-sisters-of-ours-the-vatican-insists-699556.html
>
> "**The term Mother Church, however, as applied to Rome**, has a special significance as **indicating its headship of all churches**." - Filial (meaning daughter) Church, Catholic Encyclopedia; CATHOLIC ENCYCLOPEDIA: Filial Church - https://www.newadvent.org/cathen/06072a.htm

Lucius Ferraris, in "Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility"; Columns 1823-1828,1830-1831, "Articulus VII"

[Latin] "... **[Column 1823; Left Column] ARTICULUS VII.**

Quoad ea quae concernunt Papae dignitatem, au-ctoritatem, seu potestatem, et infallibilitatem.

SUMMARIUM.

1. Papa tantae est dignitatis et celsitudininis, ut non sit simplex homo, sed quasi Deus, et Dei vica-rius. – 2. Papa adeo summae et supremae dignitatis est, ut proprie loquendo non sit in dignitate consti-tutus, sed potius in ipso culmine dignitatum positus. – 3. Papa idem est ac Pater patrum. – 4. Et hoc nomine uti potest solus Summus Pontifex. – 5. Papa appellatur Sanctissimus, et quare? – 6. Ne-que Sanctissimi appellari possunt imperatores et reges? – 7. Merito solus Papa appellatur nomine Sanctissimi, et quare? – 8. Papa prae excellentia suae supremae dignitatis vocantur episcopus episco-porum. – 9. Item appellatur Ordinarius ordinariorum. – 10. Item episcopus universalis Ecclesiae. – 11. Item episcopus seu dioecesanus totius orbis. – 12. Item divinus monarcha, ac imperator supremus et rex regum. – 13. Hinc Papa triplici corona coro-natur tanquam rex coeli, terrae et infernorum. – 14. Imo Romani Pontificis excellentia et potestas, nedum est circa coelestia, terrestria et infernalia, sed etiam super angelos, quorum ipse major est. – 15. Ita ut si foret possibile, quod angeli errarent in fide, vel contra fidem sentirent, per Papam judi-cari et excommunicari possent. – 16. Papa tantae est dignitatis et potestatis, ut faciat unum et idem tribunal cum Christo. – 17. Adeo ut quidquid facit Papa, ab ore Dei videatur procedere. – 18. Deve-niendo ad Papae auctoritatem, Papa est quasi Deus in terra uncius Christifidelium princeps, regum omnium rex maximus, plenitudinem potestatis con-tinens, cui terreni simul ac coelestis imperii guber-nacula ab omniptente Deo credita sunt. – 19. Congruunt ulterius quoad Papae summam auctorita-tem et potestatem textus juris Caesarei. – 20. Non minus summam Papae auctoritatem et potestatem extollunt rescripta et dogmata virorum aliorum Im-peratorum. – 21. Magis magisque supremam Papae auctoritatem, potestatemque extollunt plurimi sacri canones et ibi canonistae communiter. – 22. Egre-gium dictum S. Cyrilli Alexandrini de admirabili auctoritate seu potestate Summi Pontificis. – 23. Hinc jam communis opinio docet, quod Papa utrius-que gladii habeat potestatem, spiritualem, scilicet, et temporalem. – 24. Quae opinio auctoritate san-ctorum Patrum, juris canonici et civilis dispositione, et Apostolicis constitutionibus latissime confirmatur. – 25. Adeo ut contrarium affirmantes videantur adhaerere fere illi opinioni haereticorum reprobatae per Bonifacium VIII in extravagant. *Unam Sanctum* 1, De obedient. – 26. Unde principes et reges, in-fideles possunt per sententiam Papae privari in certis casibus Dominio, quod habent super fideles. – 27. Et inde Papa provincias, quae olim Christianorum erant, ab infidelibus occupatas, alicui ex principibus Chrsitianis regendas concedit. – 28. Imo Papa in casibus, quibus propter haeresim regis, videat pe-riclitari religionem illius regni, fidemque aliorum, nec aliter tanto damno succurri possit, tunc potest non solum a rege regnum, sed etiam ab ejus succes-soribus, si illud debellaverit, concedere. – 29. Affe-runtur ad id varia exempla.

– 30. Papa tantae est auctoritatis et potestatis, ut possit quoque leges divinas modificare, declarare, vel interpretari, ad num. 31. – **[empty]** – 32. Papa id potest de se solo etiam sine generali concilio. Est enim Papa supra concilium **[Column 1823 Left Column to Right Column]** generale, et non e contra. – 33. Quanto vero Papa major, et excellentior est omnibus, tanto humilio-rem se reputat, et nominat, ac se vocet Servum servorum Dei? – 35. Quis fuerit primus Pontifex qui se Servus servorum Dei nominavit? – 36. Papa potest cedere et renuntiare Papatui. – 37. Talis renuntiatio fieri debet apud Collegium cardinalium. – 38. Quantum ad Papae infallibilitatem, potest Papa considerari dupliciter: primo, quo ad se, ut persona privata privatusque doctor; secundo, quo ad alios, ut persona publica, et magister universa-lis Ecclesiae, eam ex cathedra docens, proponendo quid credendum, quidve agendum sit. – 39. Loqui ex cathedra quid sit? – 40. Loqui ex cathedra non arctatur praecise ad ea, quae Papa proponit ut a Deo revelata, et a nobis credenda fide theologica, sed insuper extenditur ad caetera quae proponit seu tenenda, seu servanda. – 41. Decreta, quae edit Papa ex cathedra circa doctrinam fidei et morum, sunt infallibilia. – 42. Affertur probatio primae partis conclusionis, scilicet, quod infallibilia sint decreta Papae circa doctrinam fidei. – 43. Adducitur et solvitur instantia. – 44. Adducitur et solvitur alia instantia, ad. num. 45. – **[empty]** – 46. Affertur proba-tio secundae partis conclusionis, scilicet quod infal-libilia sint decreta Papae circa doctrinam morum. – 47. Adducitur objectio contra conclusionem. – 48. Adducitur responsio et solutio dictae objectionis. – 49. Papa errare non potest in canonizatione sanctorum. – 50. Affertur probatio, quod id sit de fide. – 51. Adducitur et solvitur objectio. – 52. Adducitur et solvitur alia objectio. – 53. Papa se-cundum multos licet, errare non possit, et infalli-bilis sit in beatificatione beatorum infallibilitate morali, et infra fidem, non tamen infallibilitate fidei. – 54. Affertur ratio hujus sententiae. – 55. Papa secundum multos alios est absolute infallibilis infallibilitate fidei, non solum in canoniz. sed etiam in beatificatione. – 56. Affertur ratio istius sen-tentiae. – 57. Adducitur responsio ad rationes proris sententiae. – 58. Pontifex errare non potest in approbatione religionum. – 59. Affertur ratio. – 60. Adducitur et solvitur objectio. – 61. Addu-citur et solvitur instantia. – 62. Papa probabilius etiam ut persona privata non potest in haeresim in-cidere et in fide deficere. – 63. Affertur ratio. – 64. Ex Romanis Pontificibus nemo unquam reper-tus fuit qui in haeresim vel apostasiam fuerit pro-lapsus. – 65. Adducitur et solvitur obiectio. – 66. Adducitur et solvitur alia abjectio. – 67. De fide est Benedictum XIV v. g. legitime electum, et talem ab Ecclesia acceptatum, esse verum Papam. – 68. Affertur probatio ex concilio Constantiensi sub Mar-tino V, et ex constitutione Leonis X damnantis hae-resim Lutheri. – 69. Affertur probatio ex ratione. – 70. Adducitur et solvitur objectio. – 71. Addu-citur et solvitur alia abjectio. – 72. Primatus Ecclesiae universalis, seu Papatus est annexus Romano episcopatui de iure divino. – 73. Affertur probatio ex sacris canonibus et conciliis. – 74. Adducitur et solvitur objectio ad. num. 75. – **[empty]** – 76. Adducitur et solvitur instantia. – 77. Adducitur et solvitur alia instantia concludendo, quod primatus Ecclesiae nequeat a Romano episcopatu ulla humana potestate separari, ad num. 78. – **[empty]** – 79. Quamvis aliqui Pon-tifices Avenione manserint, semper tamen episco-patum Romanum tenuerunt, et Romani Pontifices fuerunt appellati. – 80. Ubi Papa ibi Roma. – 81. Papa etiamsi salutet excommunicatum, aut ipsi scienter participet quovis modo, non idcirco cen-setur eum absolvere, nisi expresse se declaret id velle. – 82. Alia ad rem ad num. 88. – **[empty]** ... **[Column 1824 right to Column 1825 Left]**

[Column 1825 Left] (1. Papa tantae est dignitatis et celsitu-dinis, ut non sit simplex homo, sed quasi Deus et vicarius Dei; c. *Ita Dominus* 7, dist. 19, ibi: "Hunc enim in consortium individuae unitatis assumptum, id, quod ipse erat Dominus, voluit nominari, dicen-do: *Tu es Petrus, et super hanc petram aedi-ficabo Ecclesiam meam*;" et ibi explicat *Glossa*: "Id, quod ipse erat, scilicet petra, voluit eum vocari Petram;" et concordat textus in cap. *In novo* 2, dist. 21, et c. *Fundamenta eius* 17, De election., in 6, annotat. 1, ad decis. 2, n. 2, part. III *Rot. recent*. (2. Unde Papa adeo summae et supremae dignitatis est, ut proprie loquendo non sit in dignitate constitutus, sed potius in ipso culmine dignitatum positus, ut observat card. Zabarell. in Clement. 1, in 5, notabil. *De renuntiat.*, et cit. annotat. 2 ad decis. 2, n. 2, part. III *Rot. recentior*.

(3. Hinc Papa idem est ac Pater patrum, ut notat *Gloss*. communiter recepta in *Prooemio Clement.*, verb. *Papa*. (4. Et hoc nomine (175) uti potest solus Summus Pon-tifex, ut maxima ratione, teste card. Petra, tom. I *Comment. ad constit*. 1 *divi Leonis*, n. 8, fuit statutum a Gregorio VII anno 1063, VII Kalend. Maii in *Synodo Romana*, quia vere solus ipse dici potest Pater Pa-trum, cum contineat primatum omnium, omnibusque sit vere major, omniumque maximus; cap. *Solitae* 6, De majorit. et obedient., ibi: "Fecit Deus duo magna luminaria in firmamento coeli; luminare majus, ut praeesset diei, et luminare mi-nus, ut praeesset nocti, utrumque ma-gnum, sed alterum majus. Ad firmamen-tum igitur coeli, hoc est universalis Ecclesiae, fecit Deus duo magna luminaria, id est duas instituit dignitates, quae sunt Pontificalis auctoritas et regalis potestas, sed illa quae praeest diebus, id est spiritualibus, major est; quae vero carnalibus, minor, ut quanta est inter solem et lunam, tana inter Pontifi-ces et reges differentia cognoscatur [176]." (5. Papa Sanctissimus appellatur, quia talis vere praesumitur; cap. *Non nos* 2, dist. 40, ibi: "Quis enim sanctum dubitet esse, quem apex tantae dignitatis attollit? In quo, si desint bona acquisita per meritum, suffi-ciunt quae a loci praedecessore praestantur; aut enim claros ad haec fastigia erigit, aut qui eriguntur, illustrat". 6. Neque sanctis-simi appellari possunt imperatores et re-ges, quamvis enim in legibus civilibus vi- **[Column 1825 Left to Column 1826 Right]** deatur aliquando usurpatum ab imperator-ribus nomen sacratissimi, ut observat card. Petra. Tom. I *Commentar. ad const*. 1 *divi Leonis Magni*, n. 9, 7. Et. merito solus Papa appellatur nomine Sanctissimi, quia solus ipse est vicarius Christi, qui est fons et origio, atque plenitudo omnis sanctitatis, cap. *Inter corporalia* 2, cap. *Quanto* 3, cap. *Licet* 4, de translatione episcopi, cum similibus.

(8. Papa prae excellentia suae supremae dignitatis vocatur Episcopus episcoporum, cap. *Novatianus* 6, caus. 7, qu. 1, cap. *Loquitur* 18, caus. 24, q. 1. (9. Item appel-latur Ordinarius ordinariorum, c. *Cuncta per mundam* 17, c. *Per principalem* 21, caus. 9, q. 3. (10. Item Episcopus universalis Ecclesiae, prout definit Pelagius II, const-tut. incip. *manifesto*. Item Episcopus seu Dioecesanus totius orbis, c. *Ad honorem* 4, De auctoritate et usu pallii, *Glossa*, verb. *Privata*, in c. Felicis, § final., *De poenis*, in 6. – (12. Item divinus monarcha ac imperator supremus, et rex regum; adnotat. secundae partis ad decis. 2, *Rotae recentior.*, n. 7. (13. Hinc Papa triplici corona coronatur, tanquam Rex coeli et terrae et infernorum; adnotat. 1 ad decis 2, part. III, *Rotae recen-tior.*, § 45, num. 61.

NOTA ROMANI THEOLOGI.

De triplici Papae corona Nicolaus Ale-mannus de Laternanensibus parietinis, cap. 13, p. 48, tom. VIII, part. VI *Thesauri anti-quit. et historiarum Italiae*, ita scribit: "Tia-ram triplicis coronamenti ex Pontificibus primus gestavit ante annos non amplius ducentos quinquaginta Urbanus V duplicis vero Bonifacius VIII. Nam superiorum Pontificum tiaras in vetustis imaginibus ac monumentis unius coronamenti, et Romae cernimus, et Surgerius describit: Capiti ejus (Innocentii VI) phrygium ornamentum imperiale instar galeae circulo aureo con-cinnatum imponunt." Circa ea quae de triplici Papae regno, deque potestate in sanctos angelos, quorum ipse sit major, auctor recenset, consulendi sunt theologi. Quae enim ex jurisconsultis ipse refert, eruditis theologis suspecta, et quandoque etiam ridicula habentur. Capiti enim, ac visibili Ecclesiae principi, non alii sane quam visibiles subditi, fideles scilicet ho-mines designari videntur, atque in hoc tan-tum solvendi, ligandique potestatem exer-cet, eos scilicet regendo, absolvendo vel per **[Column 1826 Right to Column 1827 Left]** censuras ligando dum vivunt, et per Indul-gentias juvando vita functos.

RESPONSIO AUCTORIS.

Mirandum, quod theologus noster sic parvipendat jurisconsultos; ut quae ipsi tradiderint, eruditis theologis suspecta, et quandoque etiam ridicula haberi pronuntiet! Nonne classici jurisconsulti sunt etiam saepe eruditi theologi? Talis certe fuit cele-berrimus Paulus Rubeus, qui in cit. adno-tat. ad decis 2, part. III *Recentior. Sac. |R. Rotae*, innumeros allegat pro suis conclu-sionibus theologos, ac in multis etiam SS. Patres. Et si talis non fuisset, sacrum illud supremum tribunal nequaquam permisisset quod suis decisionibus adnecterentur Rubei eruditissimae adnotationes. Legant itaque eruditi omnes dictas sapientissimi juris-consulti adnotationes ad decis. 2, part. III *Sac. Rom. Rotae recentior.*, et judicium ferant.

(14. Imo Romani Pontificis excellentia et potestas, nedum est circa coelestia, ter-restria et infernalia, sed etiam super ange-los, quorum ipse major est. cit. adnotat. 1, ad decis. 2, part. III *Rotae Romanae recent.* § 5, n. 24. (15. Ita ut, si foret possibile, quod angeli errarent in fide, vel contra fi-dem sentirent, per Papam judicari et excommunicari possent; cit. adnotat. 1 ad decis. 2 *Rotae Romanae recent.*, § 5, num. 24. Hinc in materiis fidei ad eum, tnaquam ad solem intendere debemus. Ita in cit. *S. Rot. Rom. In Compend. redact.*, § 3, in secund. adnot. ad decis. 2, § 5, num. 32.

(16. Tantae enim est dignitatis et pote-statis, ut faciat unum et idem tribunal cum Christo, ut per textum in c. *Quanto* 3 De translatione episcopi, tenent passim docto-res adducti in cit. adnot. 1, n. 68, ad decis. 2, p. III *Rotae recent*. Adeo ut quidquid facit Papa, ab ore Dei videatur proce-dere, ut post plurimos doctores, ratiocinatur Rota in *Foro Sempronien. et Eugubina, seu Nullius, Emphyteusis* 16 Junii 1636, coram Coccino, § *Hinc inferendo*, vers. *Ita ut, quod fit a Papa, ab ore Dei videtur procedere*; cit. adnotat. 1 ad decis. 2, § 5, n. 31, part. III *Rotae recent*.

(18. Deveniendo igitur ad Papae auctori-tatem; Papa est quasi Deus in terra, unicus Christifidelium princeps, regum omnium rex maximus, plenitudinem potestatis conti-nens, cui terreni simul ac coelestis imperii gubernacula ab omnipotenti Deo credita sunt, prout clare habetur in cap. *Omnes* 1, dist. 22, ibi: "Qui (scilicet Christus) aeternae vitae clavigero terreni simul, et coe-lestis imperii jura commisit; et in extravagant. Joannis XXII, cap. *Si fratrum, unic.*, Ne sede vacante, aliquid innovetur, et in alia celebri extravagant. Bonifacii VIII, cap. *Unam sanctum catholicam*, De majorit. et obed., inter communes.

(19. Congruunt ulterius quo ad Papae sum-mam auctoritatem et potestatem textus Juris Caesarei, nempe in 1. *Reddentes honorem*, cod. *De summa Trinitate et fide catholica*; 1. *Bene a Zenone*, cod. *De quadriennii praescriptione*; 1. **[Column 1827 Left to Column 1828 Right]** *Omnes dies*, cod. *De feriis, et authent. De monachis*, § *Si vero relinquens; authentic*. *De ecclesiast. titul.*, § 1, collat. 9, cum similibus.

(20. Non minus summam Papae auctori-tatem et potestatem extollunt rescripta et dogmata variorum aliorum imperatorum, nempe Valentiniani, Othonis, Caroli Magni, Constantini, etc., quae ex eorum constitu-tionibus refert Gratianus in c. *In memoriam* 3, dist. 19, ibi: "Per legatos Apostolicam interpellet sublimitatem, ut potissimum sua sancta legatione dignetur decernere, etc.;" et in summario expresse dicitur: "Tole-randum est jugum, quod a sancta sede im-ponitur, licet intolerabile videatur; c. *Va-lentinianus* 3, dist. 63, ibi: "Nos, qui gubernamus imperium, Pontificibus sincere capita nostra submittimus; cap. *Tibi do-mino Joanni Papae* 33, eod. dist. 63, ibi: "Sanctam Romanam Ecclesiam, et te re-ctorem ipsius exaltabo; cap. *Constantinus* 14, dist. 96, ibi: Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices ejus successores in terris principatus potestatem amplius, quam ter-renae imperialis nostrae serenitatis mansue-tudo habere videtur." ..."

"... **[Column 1830 Right]** 30. Papa tantae est auctoritatis et pote-statis, ut possit quoque leges divinas modi-ficare, declarare, vel interpretari ... Hinc dicimus, quod Papa potest con-tra legem divinam aliquando venire limitan- **[Column 1830 Right to Column 1831 Left]** do, declarando, etc., ... *Papa jus divinum potest modificare, cum ejus potestas non sit ex homine, sex ex Deo, et in terris Dei vices fungitur cum amplissima potestate oves suas ligandi et solvendi ... Papa potest interpretari, et ex causa limitare jus divinum*, ut tradunt communiter omnes ..." - https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1823#v=onepage&q&f=false https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1824#v=onepage&q&f=false https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1825#v=onepage&q&f=false https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1826#v=onepage&q&f=false https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1827#v=onepage&q&f=false https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1828#v=onepage&q&f=false https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1830#v=onepage&q&f=false https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1831#v=onepage&q&f=false

In translated English (specific sections as relating to topic of the Latin "vicarius christi"):

[English, Google translate assisted, so take with a grain of salt] "... Article VII.

As for those things which concern the Pope's dignity, authority, or power, and infallibility.

SUMMARY

1. The Pope is of such great dignity and exaltation, that he is not a mere man, but as God, and God's vicar. - 2. The Pope is of such a high and supreme dignity that, properly speaking, he is not established in dignity, but rather is placed at the very summit of dignities. – 3. The Pope is the same as the Father of fathers. - 4. And only the Supreme Pontiff can use this name.

- 5. The Pope is called the Most Holy, and why? - 6. Can emperors and kings not be called Most Holy? - 7. Rightly the Pope alone is called by the name of the Most Holy, and why? - 8. The Pope, because of the excellence of his supreme dignity, is called the bishop of the bishoprics. - 9. It is also called the Ordinary of the Ordinary. - 10. Also the bishop of the universal Church. - 11. Also the bishop or diocesan of the whole world. - 12. Also the divine monarch, and supreme emperor and king of kings. - 13. Hence the Pope is crowned with a triple crown as king of heaven, earth and hell. - 14. Yes, the excellence and power of the Roman Pontiff is not only over heavenly, earthly and infernal things, but also over the angels, of whom he is the greater. - 15. So that if it were possible that the angels erred in the faith, or felt contrary to the faith, the Jews could be excommunicated and excommunicated by the Pope. - 16. The Pope is of such dignity and power that he makes one and the same seat with Christ. - 17. So much so that whatever the Pope does seems to proceed from the mouth of God. - 18. Coming to the authority of the Pope, the Pope is like God on earth the leader of the Christian faithful, the greatest king of all kings, holding the fullness of power, to whom the governments of the earthly as well as the heavenly empire have been entrusted by the omnipotent God. - 19. They further agree with regard to the Pope's supreme authority and the power of the text of Caesar's law. - 20. The writings and dogmas of the men of other Emperors emphasize no less the supreme authority and power of the Pope. - 21. More and more the supreme authority and power of the Pope are emphasized by most of the sacred canons and there canonists in general. - 22. The great saying of St. Cyril of Alexandria concerning the admirable authority or power of the Supreme Pontiff. - 23. Hence the common opinion already teaches that the Pope has the power of both swords, spiritual, that is, and temporal. - 24. This opinion is most widely confirmed by the authority of the holy Fathers, by the disposition of canonical and civil law, and by Apostolic constitutions. - 25. So much so that those who affirm the contrary seem to adhere almost exclusively to the opinion of the heretics rejected by Boniface VIII as extravagant. One Saint 1, of obedience

26. Wherefore princes and kings, infidels, may, by the decision of the Pope, be deprived in certain cases of the dominion which they have over the faithful. - 27. And from there the Pope allows the provinces which once belonged to Christians, occupied by infidels, to be governed by one of the Christian princes. - 28. Yes, in cases in which, because of the heresy of the king, he sees that the religion of that kingdom and the faith of others are endangered, and he cannot otherwise save himself from so much damage, then he can not only take the kingdom from the king, but also from his successors, if he has defeated it, to grant - 29. Various examples are given for this. - 30. The Pope has such authority and power that he can also modify, clarify, or interpret divine laws, whether 31. – **[empty]** – 32. The Pope can do this by himself alone even without a general council. For the Pope is above the general council **[Column 1823 Left Column to Right Column]**, and not vice versa. - 33. But how much greater and more excellent is the Pope than all others, that he considers himself so humble, and calls himself, and calls himself the Servant of the servants of God? - 35. Who was the first Pontiff who called himself the Servant of God's servants? – 36. The Pope can resign and resign from the Papacy. - 37. Such a report must be made to the College of Cardinals. - 38. As for the infallibility of the Pope, the Pope can be considered in two ways: first, in regard to himself, as a private person and a private teacher; secondly, to others, as a public figure and teacher of the whole Church, teaching it from the chair, proposing what should be believed and what should be done.

– 39. What is speaking from the chair? - 40. To speak from the chair is not limited precisely to those things which the Pope proposes as revealed by God, and to be believed by us with theological faith, but it is extended in addition to the rest which he proposes either to hold or to observe. - 41. The decrees which the Pope issues from the chair regarding the doctrine of faith and morals are infallible. - 42. The proof of the first part of the conclusion is given, namely, that the decrees of the Pope concerning the doctrine of faith are infallible. – 43. The instance is brought and resolved. – 44. Another instance is brought and resolved, ad. whether 45. - **[empty]** - 46. The proof of the second part of the conclusion is brought, namely that the Pope's decrees concerning the doctrine of morals are infallible. - 47. An objection is brought against the conclusion. - 48. The answer and solution of the said objection is added. - 49. The Pope cannot err in the canonization of saints. - 50. The proof is brought that it is about faith. – 51. An objection is brought and resolved. – 52. Another objection is brought up and resolved. - 53. The Pope, while allowing himself many, cannot err, and must be infallible in the beatification of the blessed with moral infallibility, and below faith, but not with the infallibility of faith. - 54. The reason for this decision is given. - 55. According to many others, the Pope is absolutely infallible in the infallibility of faith, not only in canonization. but also in beatification. - 56. The reason for this opinion is given. - 57. An answer is given to the reasons for the previous sentence. - 58. The Pontiff cannot err in approving religions. - 59. A reason is given. - 60. An objection is brought and resolved. – 61. The instance is brought and resolved. - 62. Even more likely, as a private person, the Pope cannot fall into heresy and fail in the faith. - 63. The reason is given. - 64. Of the Roman Pontiffs, no one was ever found who had fallen into heresy or apostasy. - 65. An objection is brought and resolved. - 66. Another objection is brought and resolved. - 67. On faith is Benedict 14 v. g. lawfully elected, and accepted as such by the Church, to be the true Pope. - 68. Evidence is given from the council of Constantia under Martin V, and from the constitution of Leo X condemning Luther's heresy. - 69. A proof is brought from reason. - 70. An objection is brought and resolved. - 71. Another objection is added and resolved. - 72. The primacy of the universal Church, or the Papacy, is annexed to the Roman episcopate by divine right. - 73. Proof is brought from the sacred canons and councils. - 74. The objection to whether 75. – **[empty]** – 76. An instance is brought and resolved. - 77. Another instance is brought and resolved by concluding that the primacy of the Church cannot be separated from the Roman episcopate by any human power, whether 78. - **[empty]** - 79. Although some Pontiffs remained in Avenio, they always held the Roman episcopate, and were called Roman Pontiffs. - 80. Where the Pope is there in Rome. - 81. Even if the Pope salutes the excommunicated, or knowingly participates in any way, he is not considered to absolve him, unless he expressly declares that he wishes to do so. – 82. Another point is whether 88. – **[empty]** ... **[Column 1824 right to Column 1825 Left]**

[Column 1825 Left] (1. The Pope is of such great dignity and highness that he is not a simple man, but as if he were God and God's vicar; c. So Lord 7, dist. 19, there: "For this one, assumed in the association of individual unity, that which was the Lord himself, wanted to be named, I will say: You are Peter, and on this rock I will build my church;" and there the Gloss explains: "That which he was, that is, a rock, he willed him to be called a Rock;" and the text in ch. In the novel 2, dist. 21, and c. His foundations 17, De election., in 6, annotate. 1, to decide 2, no. 2, part. III Rot. fresh (2. Wherefore the Pope is of such supreme and supreme dignity, that properly speaking he is not appointed in dignity, but rather placed at the very summit of dignities, as Cardinal Zabarell observes in Clement. 1, in 5, notable. Of renouncing., and cit. 2, part III recent Rotae.

(3. Hence the Pope is the same as the Father of the fathers, as notes the Gloss. generally accepted in Prooemius Clement., verb. Pope. (4. And this name (175) can only be used by the Supreme Pontiff, as the greatest reason, witness Card. Petra, 1 Commentary on the divinity, was established by Gregory VII in the Roman Synod, since he alone can be said to be the Primate of all. and he is greater than all, and the greatest of all: Of great majority, but the second greater. Therefore, for the firmament of heaven, that is the universal Church, God made two great luminaries, that is, he instituted two dignities, which are Pontifical authority and royal power, but that which presides over the days that is to the spiritual, it is greater, but to the carnal, as great is the difference between the sun and the moon, let it be known [176] The Pope is called the Most Holy, because he is truly presumed to be such; chap. Not us 2, dist. 40, there: “For who doubts that he is a saint, whom the pinnacle of such dignity raises? In which, if the goods acquired by merit are lacking, those guaranteed by the local predecessor are sufficient; either he raises the illustrious to these summits, or he enlightens those who are raised.” 6. Nor can emperors and kings be called saints, although in civil laws the name of the most sacred is sometimes used by emperors, as observed by Card. Rock Tom. I comment. to const. 1 of the great lion, n. 9, 7. And. The Pope alone is rightly called by the name of the Most Holy, because he alone is the vicar of Christ, who is the source and origin and fullness of all holiness, ch. Among the corporeal 2, ch. Chapter 3 Although 4, about the translation of the bishop, with the like.

(8. The Pope, because of the excellence of his supreme dignity, is called the Bishop of bishops, ch. Novatian 6, caus. 7, q. 1, ch. He speaks 18, caus. 24, q. 1. (9. He is also called the Ordinary of the Ordinary, c All over the world 21, caus. 3. Also defined by Pelagius II. To Honour 4, On the authority and use of the cloak, Glossa, verb. Felicis, § final. ad decis. 2, Rotae recenter. number 61

A note of Roman theologians.

On the triple crown of the Pope, Nicolaus Alemannus of the Laternanian walls, chap. 13, p. 48, vol. 8, part. 6 Treasures anti-quit. and of the histories of Italy, he writes thus: "The first of the Popes to wear a tiara with a triple coronation was Urban V, not more than two hundred and fifty years ago, but Boniface VIII with a double one." For we see the tiaras of the superior Pontiffs in the ancient images and monuments of a single coronation, and of Rome, and Surgerius describes it: On his head (Innocent VI) they put a Phrygian imperial ornament like a helmet encircled with a golden circle. Theologians are to be consulted concerning the matters which the author enumerates concerning the triple reign of the Pope, and his power over the holy angels, of whom he is the greater. For what he reports from the jurists, learned theologians are considered suspicious, and sometimes even ridiculous. For the head and the visible prince of the Church, no other than the visible subjects, of course, seem to be designated the faithful men, and in this he exercises the power of releasing and binding them, namely by ruling them, by absolving them, or by **[Column 1826 Right to Column 1827 Left]** by restraining censures while they live, and by indulging in helping those who have died.

AUTHOR'S RESPONSE.

It is surprising that our theologian thus despises the jurists; so that what they themselves have handed down will be pronounced by learned theologians to be considered suspicious, and sometimes even ridiculous! Are not the classical jurists also often learned theologians? Such was certainly the most celebrated Paulus Rubeus, who in cit. notation to decision 2, part. III recent. Sac. R. Rotae, he alleges innumerable theologians for his conclusions, and in many cases even SS. Fathers And if it had not been such, that sacred supreme tribunal would by no means have allowed the most learned records of Rubeus to be attached to its decisions. Therefore let the learned read all the said records of the wisest jurist-consultants to the decisions. 2, part. III Sac. Rom. recent Rota., and they will bring judgment.

(14. Nay, the excellence and power of the Roman Pontiff is not only over the heavenly, earthly, and infernal, but also over the angels, of whom he is greater. city registers 1, to decide 2, part. III recent Rota. § 5, n. 24. (15. So that, if it were possible, that the angels erred in the faith, or felt contrary to the faith, they could be judged and excommunicated by the Pope; cit. notes. 1 to decis. 2 Rota Romanae rec., § 5 24. In the matter of faith, we must, in the Compendium, § 5. number 32

(16. For he is of such great dignity and power that he makes one and the same seat with Christ, as according to the text in c. As for the translation of the bishop, they hold here and there learned-things brought in cit. adnot 1, no. 68, to decide 2, p. part. III recent Rota. So much so that whatever the Pope does seems to proceed from the mouth of God, as after most of the doctors, the Rota in the Forum of Sempron is rational. and Eugubina, or Nullius, of Emphyteus on June 16, 1636, before Coccino, § Inferring from this, verse. So that what is done by the Pope seems to proceed from the mouth of God; city registers 1 to decide 2, § 5, n. 31, part. III recent Rota.

(18. Coming therefore to the authority of the Pope; The pope is like God on earth, the only leader of the faithful, the greatest king of all kings, holding the fullness of power, to whom the helms of the earthly as well as the heavenly empire have been entrusted by Almighty God, as is clearly stated in ch. All 1, dist. 22, there: "Who (of course Christ) committed the rights of eternal life to the keys of the earthly at the same time, and to the heavenly empire; and in the extra-roam. John 22, ch. If the brother, the only one, does not sit vacant, something will be innovated, and he will be famous in another way. Boniface VIII, ch. One Catholic saint, De majorit. and obed., among the commons.

(19. They further agree with what the supreme authority and power of the Pope's text of the Juris Caesarei, namely in 1. Paying honor, cod. On the supreme Trinity and Catholic faith; 1. Good to Zeno, cod. On the four-year prescription; 1. **[Column 1827 Left to Column 1828 Right]**

(20. No less the supreme authority and power of the Pope are emphasized by the writings and dogmas of various other emperors, namely, Valentinian, Otho, Charlemagne, Constantine, etc., which Gratian reports from their constitutions in c. In Memoriam 3, dist. 19, there: "He will interpellate the Apostolic Highness, that most of all he may deign to decide, etc.;" Valentinius, dist. 63, "We, who govern the empire, submit our heads to you, dist. 63, and the Holy Roman Church." I will exalt him, chapter 14, there: As the Blessed Peter was appointed the vicar of the Son of God, so also his successors have power in the lands of our imperial serenity. it seems. ..."

"... **[Column 1830 Right]** 30. The Pope has such authority and power that he can also modify, clarify, or interpret the divine laws ... From this we say that the Pope can come against the divine law at any time with a limit - **[Column 1830 Right to Column 1831 Left]** I give, by declaring, etc., ... the Pope can modify the divine right, since his power is not from man, but from God, and in the lands of God he functions in turns with the most extensive power to bind his sheep and to pay ... the Pope can be interpreted, and for this reason limit the divine right, as they all commonly teach ..."

The Catholic Encyclopedia, Revised and Updated Edition; Robert C. Broderick, Editor, Virginia Broderick, Illustrator; Thomas Nelson Publishers; Nashville - Atlanta - London - Vancouver; Archbishop Mitty Highschool Library 5000 Mitty Way, San Jose, CA 95129; Copyright 1987 - Library of Congress Cataloging in Publication Data; Broderick, Robert C., 1913- The Catholic Encyclopedia. 1. Catholic Church– Dictionaries. 1. Title. BX841.C355 1987 282'.03'21 87-1529 -- ISBN 0-8407-3175-2 PB; Printed in the United States.

"NIHIL OBSTAT
Reverend Monsignor John F. Murphy, S.T.D.
Censor Librorum
April 17, 1986

IMPRIMATUR
Most Reverend Rembert G. Weakland, O.S.B., D.D.
Archbishop of Milwaukee
April 23, 1986

NIHIL OBSTAT for First Edition
Reverend Richard J. Sklba, S.S.L., S.T.D.

IMPRIMATUR for First Edition
Most Reverend William E. Cousins"

"... **[page 528]** **Rome**

The capital city of today's Italy, the seat of the government, and principal city of the ancient Roman Empire, was inhabited as early as the eighth century B.C. After having spent some time in Jerusalem and Antioch, St. Peter journeyed to Rome in A.D. 42 and established the Church, making numerous converts and enduring the **[page 528-529]** first-century persecutions. **It is within the city of Rome, called the city of seven hills, that the entire area of Vatican State proper now is confined**. By treaty with the Italian government certain other properties apart from the Vatican State are considered as territorial parts of the state of Vatican City. Since the founding of the Church there by St. Peter, the city of Rome has been the center of Christendom. **The city itself is the diocese of the pope as bishop of Rome**. ..." - https://archive.org/stream/isbn_9780840731753#page/529/mode/1up

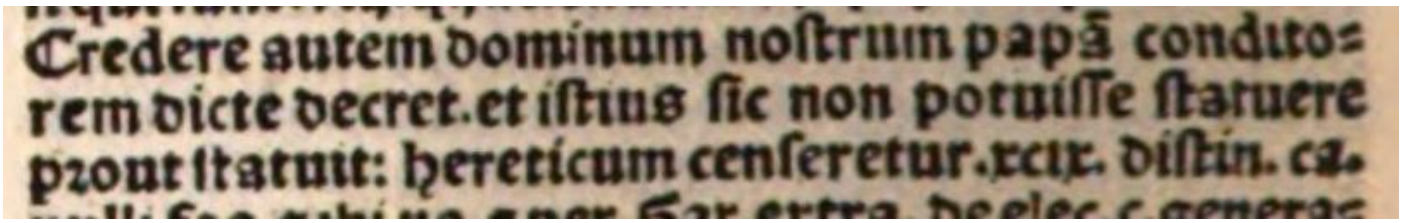
“Dominum Deum Nostrum Papam” – “Our Lord God the Pope” – DOCUMENTED:

THE CATHOLIC FAITH OR DOCTRINES OF THE CHURCH OF ROME CONTRARY TO SCRIPTURE AND THE TEACHING OF THE PRIMITIVE CHURCH BY JOHN HARVEY TREAT, ESQ. AUTHOR OF “NOTES ON THE RUBRICS,” ETC. WITH AN INTRODUCTION BY REV. J. A. BOLLES, D.D. PUBLISHED BY *THE BISHOP WELLES BROTHERHOOD*, NASHOTAH, WIS. 1888, page 536

> **[Latin & English]** “**[page 536 Left Column]** Century XIV.
>
> ZENZELINUS DE CASSANIS.
>
> Credere **autem Dominum Deum nos-trum Papam** – conditorem dictae dectretalis, et istius, sic non potuisse statuere, prout statuit, haereticum censeretur.” — Gloss. In Extrav. Jo. Xxii. Tit. 14, c. 4, in fin., col. 140, F. T. 3, Corp. Jur. Can.
>
> “But to believe that **our Lord God the Pope**, the establisher of said decretal, and of this, could not decree, as he did decree, should be accounted heretical.” - https://books.google.com/books?id=CEMtAAAAYAAJ&pg=PA536&hl=en

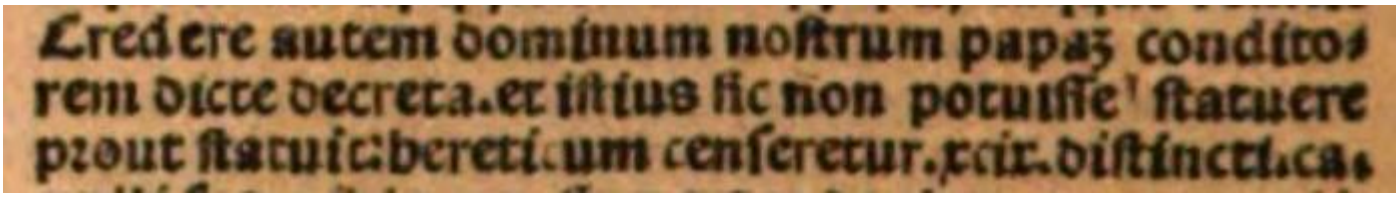
Corpus iuris canonici; Bonifatius VIII., Papst, 1230-1303; [Paris] : Petit, 1508 - https://www.digitale-sammlungen.de/en/details/bsb10162214 ; Extravagantes XX Johannis XXII; Sexti libri materia cu[m] capitulorum — Paris, 1508, Bavarian State Library Munich, page 922-923 (922 Right Column)

> **[Latin]** “... Credere autem Dominum nostrum papa ...” - https://www.digitale-sammlungen.de/en/view/bsb10162214?page=922,923
>
> **[English]** “... But to believe in our Lord the Pope ...”


Credere autem dominum nostrum papā condito=
rem dicte decret. et istius sic non potuisse statuere
prout statuit: hereticum censeretur. xcix. distin. ca.

Corpus iuris canonici; Clementinaru[m] materia cu[m] capitulorum et titulo[rum] numero, Klemens V., Papst, 1250-1314; contributer Johannes, Andreae, 1270-1348, published [Lugduni] : [De Benedictis], 1511 - https://www.digitale-sammlungen.de/en/details/bsb10619823 ; Extravagantes XX Joannis XXI - Lyon, France; page 340

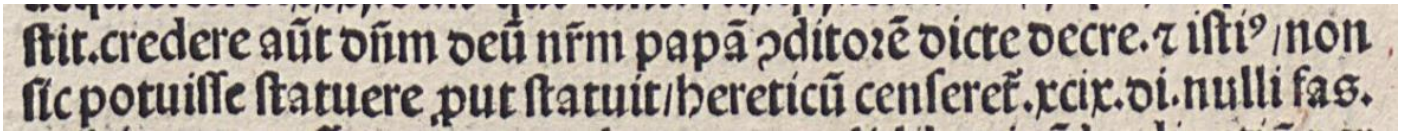
> **[Latin]** “... **[page 340, right column]** Credere autem dominum nostrum papam condito=rem dicte decreta. et istius sic non potuisse statuere prout statuit, hereticum censeretur. ...” - https://www.digitale-sammlungen.de/en/view/bsb10619823?page=340
>
> **[English]** “But to believe that our lord the pope, the founder of the said decree, and if he could not have decided as he did, he would have been considered a heretic.”-


Credere autem dominum nostrum papaz conditos
rem dicte decreta. et istius sic non potuisse statuere
prout statuit: hereticum censeretur. xcix. distinctio ca.

Corpus iuris canonici; Extravaga[n]tes viginti Joha[n]is vigesimisecundi : Cum Jnterpretamentis Domini Zenzelini et Joha[n]nis Francisci de Pauinis. Su[m]mulis suis, et a[n]notatio[n]ib[us] p[er]pulchris ... Johannes XXII., Papst, 1244-1334; Zenzelinus, de Cassanis, -1334; Johannes Franciscus, de Pavinis, -1486; published at Basilee : Amorbachius et Froben; 1511; Extravagantes viginti Johannis vigesimisecundi. Basel, Switzerland; page 76

[Latin] "... **[page 67, left column]** credere aūt dn̄m deū nrm papā ɔditorē dicte decre. et isti[9] / non sic potuisse statuere put statuit / hereticu censeret. ..." - https://www.digitale-sammlungen.de/en/view/bsb00018941?page=67

[English] "But to believe that our Lord God the Pope, the founder of the said decree, and if he could not have decided as he did, he would have been considered a heretic."


stit. credere aūt dn̄m deū nr̄m papā ɔditorē dicte decre. ⁊ isti[9] / non
sic potuisse statuere put statuit / hereticū censeret. xcix. di. nulli fas.

THE BULWARK, OR Reformation Journal. IN DEFENCE OF THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY IN REFERENCE TO THE RELIGIOOUS, SOCIAL, AND POLITICAL BEARINGS OF POPERY. WITH WOODCUT ILLUSTRATIONS, VOL. VIII. – 1858-59.; LONDON: SEELEYS, JACKSON & HALLIDAY, AND J. NISBET & CO. EDINBURGH: JAMES NICHOL. – DUBLIN: CURRY & CO. MDCCCLIX (1859), OUR TENTH VOLUME; DECEMBER 1, 1860, pg. 164:

"... **[page 164]** This blasphemous statement, which has been the subject of controversy in your journal of late, occurs in the gloss upon the Extravagant of John XXII., entitled "*Cum Inter.*" I give you the actual words of the original in a foot-note, of which the following is a literal translation: –"To believe that our Lord God the Pope has not the power to decree as he has decreed is [to] be deemed heretical." * The "learned ecclesiastic," whose communication appears in to-day's *Post*, suggests that it was a printer's blunder. This is, however, simply impossible, as I can specify, if required, no less than *ten* editions which contain it, and those printed at different places. Besides, it is well known that Pope Gregory XIII. appointed a commission, in 1582, to prepare a new edition of the Canon Law. The ecclesiastical commissioners were directed to "revise, correct, and expurgate" not only the text, but the glosses. Yet the edition thus prepared, and *which is to the present day the standard edition*, retained the objectionable words, without the slightest intimation of anything being wrong. Accordingly other editions published since that date, and which are printed according to the Roman corrected copy, agree in reading – "*Our Lord God the Pope.*" I may name the following instances: – That of Lyons, 1584: and those of Paris, 1585, 1601, and 1612. The "learned ecclesiastic" broaches an idea as to the expression having sprung from the ancient practice of contracting words, but allow me to remind him that the contractions to which he refers *had gone out of use* very long before the date of the above Papal revision. ..." - https://books.google.com/books?id=dDEEAAAAQAAJ&newbks=1&newbks_redir=0&pg=RA2-PA164

THE RAINBOW: A Magazine of Christian Literature, WITH SPECIAL REFERENCE TO THE REVEALED FUTURE OF THE CHURCH AND THE WORLD. VOLUME II. LONDON: S. W. PARTRIDGE, 9, PATERNOSTER ROW, E.C. 1865, pages 468-469

> "... **[page 468]** The passage at large is as follows: 'To believe that *our Lord God the Pope*, the institutor of the aforesaid decretal and of the other, could not determine, as he has determined, should be accounted heretical.' And lest some Eudemon should object to us that the word "God" ought to be regarded as an error of the printer, we would have him know that the *omission* of the word is rather to be esteemed so. For this is the state of the case. Gregory the Thirteenth appointed certain cardinals and others to revise and correct **[page 468-469]** the Gloss of the Jus Canonicum, wherever it was needed. While, then, many editions had the word 'God,' and some had it not, the new and corrected edition of the pontifical correctors of the press, which came out under the sanction of Gregory the Thirteenth, *restored the word* which had been omitted by the mistake of the printers. . . . Nor is any change made in this point in the censures of the Gloss of the Jus Canonicum edited by command of Pius the Fifth," p. 310. ..." — The Rainbow, A Magazine of Christian Literature, Oct 1, 1865, pg. 468-469. -
> https://books.google.com/books?id=XEEEAAAAQAAJ&pg=PA468#v=onepage&q&f=false
> https://books.google.com/books?id=XEEEAAAAQAAJ&pg=PA469#v=onepage&q&f=false

GRATIAN THE TREATISE ON LAWS (Decretum DD. 1-20) translated by Augustine Thompson, O.P. with THE ORDINARY GLOSS translated by James Gordley and an Introduction by Katherine Christensen; The Catholic University of America Press, Washington D.C., NIHIL OBSTAT R. P. Alanus Duston, O.P., J.C.D., Censor ad Hoc; IMPRIMI POTEST R. P. Johannes Flannery, O.P., M.D., Prior Provincialis Provinciae Ss. Nominis Jesu, die 4 Novembris 1992; IMPRIMATUR Reverend Msgr. William J. Kane, Vicar General for the Archdiocese of Washington, July 22, 1993; pg. INTRODUCTION xix

> "... **[page INTRODUCTION xix]** In 1578, Pope Gregory XIII formally appointed a small commission of learned cardinals and other clerics, generally referred to as the *Correctores Romani*, to set about the task of editing the *Decretum*. From the early 1570s at least, scholars working under papal auspices had been preparing the way. They had gone through the Vatican's manuscripts, then sent letters out across Catholic Europe, asking for the loan of, or copies of, manuscripts of Gratian and earlier canonical collections, seeking to collect the best examples local churches could provide. Responses came from curia cardinals, from remote Spanish monasteries, from beleaguered prelates in the Low Countries. The *Correctores* worked their way through the texts of the *Decretum*, collating the manuscripts, comparing and discussing variant readings they encountered, and keeping copious notes as they chose the readings they thought most accurate for the new edition. That Roman edition, published in 1582 with Gregory XIII's letter of authorization as its preface, became the standard text within the Catholic world.[31] ..." -
> https://books.google.com/books?id=s6AwGulRazgC&pg=PR19#v=onepage&q&f=false

Figueiredo, António Pereira de: Appendix, E Illustracaō Da Tentativa Theologica, Sobre O Poder Dos Bispos em tempo de Rotura; page 123

> **[Portuguese]** "... **[page 123]** Que a Glossa da referida Extravagante desse ao Papa o titulo de *Deos*, he facto innegavel e constante pela li çaõ da mesma Glossa das ediçoens que apontei na Tentativa Theologica. Que os Papas naõ reprovassem nem rejeitassem es-te titulo, he outro facto igualmente innegavel e constante assim pela ediçaõ do Direito Canonico ser mandata fazer e publica rem Roma no anno de 1580. Por Gregorio XIII. Da qual saõ copias as re-feridas ediçoens de Leaõ e Pariz, em que se acha conservado o mesmo lugar da Glossa ..." - https://www.digitale-sammlungen.de/en/view/bsb10627134?page=123

TENTATIVA THEOLOGICA. EPISCOPAL RIGHTS AND Ultra=montane Usurpations. BY FATHER ANTONIO PEREIRA DE FIGUEREDO, Priest and Doctor of Lisbon. TRANSLATED FROM THE ORIGINAL PORTUGUESE, WITH NOTES, AND SOME ADDITIONAL MATTER, BY THE REV. E. H. LANDON, M.A., AUTHOR OF A "MANUAL OF COUNCILS." LONDON: JOSEPH MASTERS, 33, ALDERSGATE STREET. MDCCCXLVII. (1847), page 180:

> **[English]** "... **[page 180]** NOTE
>
> On the title of God given to the Pope by an author of the Extravagant, ***Cum inter nonnullos***.
> (From Pereira's Appendix).
> (See Page 130.)
>
> 1. It is undeniable and certain that the gloss upon the Extravagant referred to does give the title of God to the Pope, as may be seen by any persons who will refer to the editions quoted in the "***Tentativa.***"
>
> It is quite as certain that the Popes have never ***reproved or rejected*** this title, for the passage in the gloss referred to, appears in the edition of the Canon Law, published at Rome in 1580, by Gregory XIII., and the "Index Expurgatorius" of Pius V., which orders the erasure of other passages, yet leaves this one. ..." - https://books.google.com/books?id=hOZhAAAAcAAJ&pg=PA180#v=onepage&q&f=false

In the tables, editions of the EXTRAVAGANTES confirmed to use "Deum" (God) are in Bold Underline. Editions that are claimed to use "Deum", but are unconfirmed, are left standard print.										
1511	**1543**	**1556**	**1582**	**1584**	**1585**	**1600**	**1601**	**1605**	**1606**	**1612**
Basel	**Lyon**	Lyon	**Rome**	**Rome**	Paris	**Venice**	Paris	**Venice**	Lyon	Paris
-------	-------	-------	-------	**Lyon (x2)**	------	-------	-------	-------	-------	-------
-------	-------	-------	-------	Antwerp	------	-------	-------	-------	-------	-------

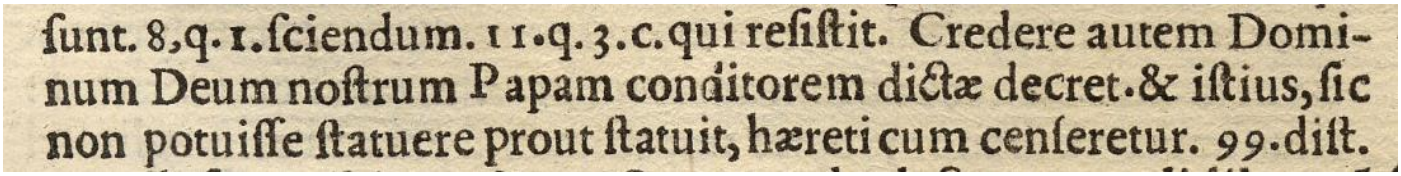
~

Antwerp	1584	-------	-------	-------
Basel	**1511**	-------	-------	-------
Lyon	**1543**	1556	**1584 (x2)**	1606
Paris	1585	1601	1612	-------
Rome	**1582**	**1584**	-------	-------
Venice	**1600**	**1605**	-------	-------

Corpus iuris canonici; Liber Sextus; Constitutiones Clementinae; Extravagantes Johannis XXII; Extravagantes Communes, page 690 (Image 691; Column 153)

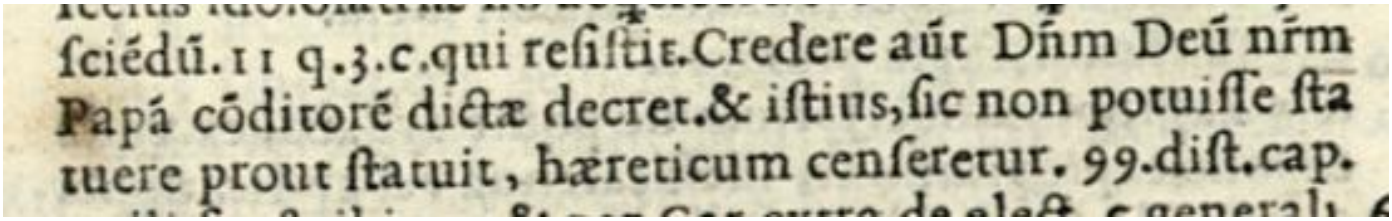
[Latin] "... **[page 690]** Credere autem Domi-num Deum nostrum Papam conditorem dictae decret. & istius, sic non potuisse statuere prout statuit, haeriticum censeretur. ..." - https://digital.library.ucla.edu/catalog/ark:/21198/zz0014rx8d?cv=690

[English] "... And he decreed to believe in our Lord God the Pope, the founder of the said decree, and if he could not decide as he decided, he would be considered a heretic. ..."


ſunt. 8,q. 1.ſciendum. 11.q. 3.c.qui reſiſtit. Credere autem Dominum Deum noſtrum Papam conditorem dictæ decret.& iſtius,ſic non potuiſſe ſtatuere prout ſtatuit,hæreticum cenſeretur. 99.diſt.

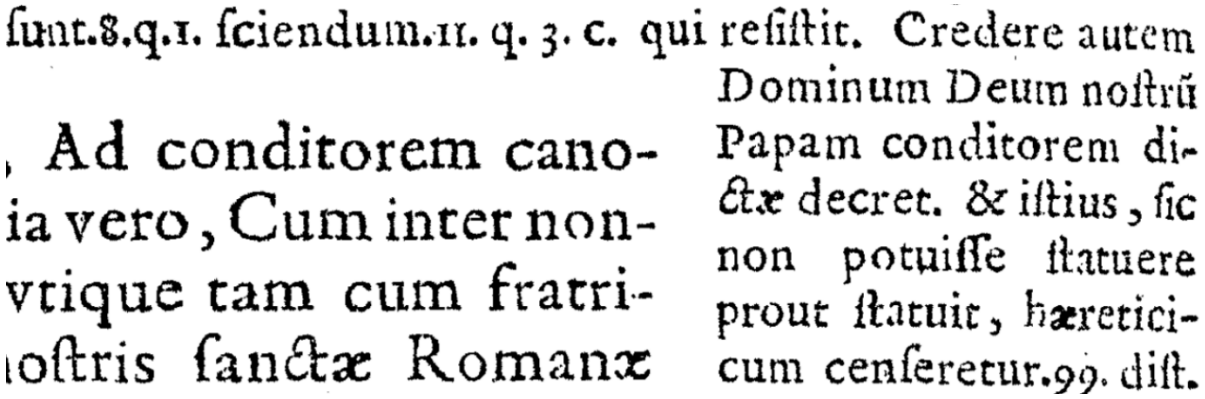
Corpus iuris canonici; Liber sextvs Decretalivm D. Bonifacii Papae VIII. svae integritati. Unà cum Clementinis [et] Extrauagantibus, earumque Glossis restitutus. Cum priuilegio Gregorii XIII. Pont. Max. [et] aliorum Principum; page "961 : 107"; Left Column

[Latin] "... **[page 961 : 107; Left Column]** Credere aūt Dn̄m Deū nr̄m Papā cōditorē dictae decret. & istius, sic non potuisse st-tuere prout statuit, haereticum censeretur. ..." - https://gdz.sub.uni-goettingen.de/id/PPN613137027?tify=%7B%22pages%22%3A%5B961%5D%2C%22pan%22%3A%7B%22x%22%3A0.489%2C%22y%22%3A0.636%7D%2C%22view%22%3A%22info%22%2C%22zoom%22%3A0.424%7D


ſciẽdū. 11 q.3.c.qui reſiſtit.Credere aūt Dn̄m Deū nr̄m Papá cōditorẽ dictæ decret.& iſtius,ſic non potuiſſe ſtatuere prout ſtatuit, hæreticum cenſeretur. 99.diſt.cap.

Corpus iuris canonici; Constitutiones XX Joannis Papae XXII: - cum apparatu Zenzelini de Cassanis - 1584 – Lyon; page 651 PDF, Right Column Notation:

[Latin] "... **[page 651 PDF, Right Column Notation]** Credere autem Dominum Deum nostrū Papam conditorem di-ctae decret. & istius, sic non potuisse statuere prout statuit, haeretici-cum censeretur. ..." - https://digibug.ugr.es/bitstream/handle/10481/10887/a-027-009.pdf

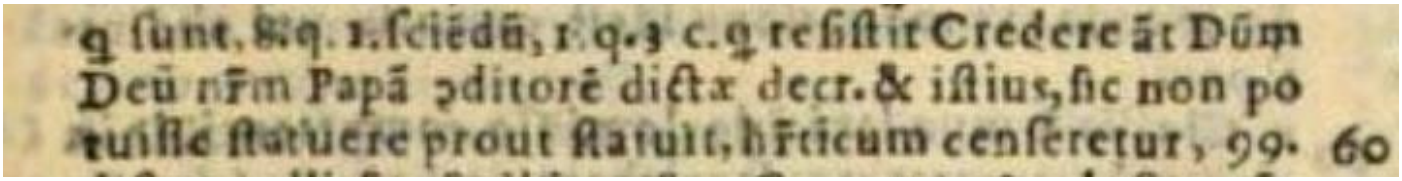

ſunt.8.q.1. ſciendum.11. q. 3. c. qui reſiſtit. Credere autem

, Ad conditorem cano-
ia vero, Cum inter non-
vtique tam cum fratri-
ioſtris ſanctæ Romanæ

Dominum Deum noſtrũ
Papam conditorem di-
ctæ decret. & iſtius, ſic
non potuiſſe ſtatuere
prout ſtatuit, hæretici-
cum cenſeretur.99. diſt.

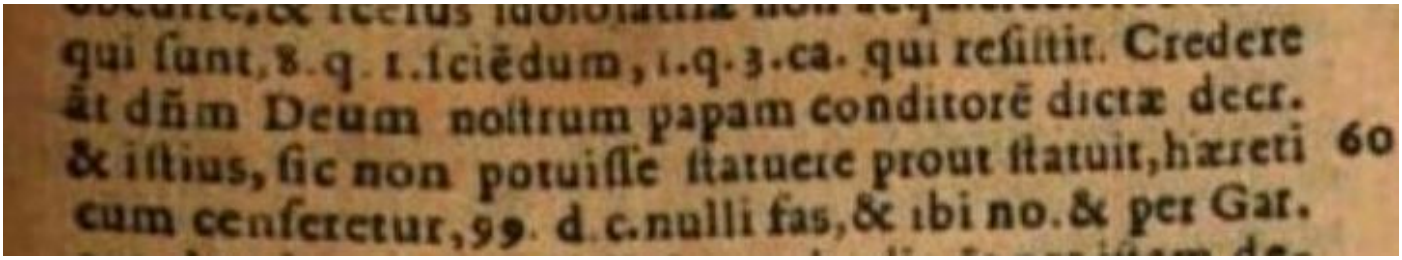
Liber Sextus, Decretalium, Venetiis, 1600; page 107; Left Column

[Latin] "... **[page 107; Left Column]** Credere āt Dūm Deū nr̄m Papā ɔditorē dictae decr. & istius, sic non po-tuisse statuere prout statuit, hr̄ticum censeretur ..." - https://books.google.com/books?id=7fw9AAAAcAAJ&pg=RA2-PA107#v=onepage&q&f=false


q ſunt, 8. q. 1. ſciēdū, 1. q. 3 c. q reſiſtit Credere āt Dūm
Deū nr̄m Papā ɔditorē dictæ decr. & iſtius, ſic non po
tuiſſe ſtatuere prout ſtatuit, hr̄ticum cenſeretur, 99. 60

Liber Sextus, Decretalium, Venetiis, 1605; page 107; Left Column:

[Latin] "... **[page 107; Left Column]** Credere āt dn̄m Deum nostrum papam conditorē dictae decr. & istius, sic non potuisse statuere prout statuit, haereti-cum censeretur. ..." - https://books.google.com/books?id=1iQ_AAAAcAAJ&pg=RA5-PA107#v=onepage&q&f=false


qui ſunt, 8. q. 1. ſciēdum, 1. q. 3. ca. qui reſiſtit. Credere
āt dn̄m Deum noſtrum papam conditorē dictæ decr.
& iſtius, ſic non potuiſſe ſtatuere prout ſtatuit, hæreti 60
cum cenſeretur, 99. d. c. nulli fas, & ibi no. & per Gar.

UNAM SANCTAM (AD 1582); Boniface VIII; Harvard Law.edu edition, PDF pages 1,3-4:

[Latin] "... **[page 1; #3]** 3. Igitur Ecclesiae unius et unicae unum corpus, unum caput, non duo capita quasi monstrum, Christus videlicet, et Christi vicarius Petrus Petrique successor; dicente Domino ipsi Petro, ..."

[Latin] "... **[page 3; #8-9]** 8. ... Quicunque igitur huic potestati a Deo sic ordinatae resistit; Dei ordinationi resistit, [Romans 13:2] nisi duo sicut Manichaeus fingat esse principia: quod falsum et haereticum [esse] judicamus: quia testante Moyse, non in principiis, sed in principio coelum Deus creavit et terram. [Genesis 1:1][6]

9. Porro subesse Romano Pontifici omni humanae creaturae declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis.[7] ..."
[English] "... **[page 4; Translation]** Therefore, of the one and only Church there is one body and one head, not two heads like a monster; that is, Christ and the Vicar of Christ, Peter and the successor of Peter ...

... Therefore whoever resists this power thus ordained by God, resists the ordinance of God [Rom 13:2], unless he invent like Manicheus two beginnings, which is false and judged by us heretical, since according to the testimony of Moses, it is not in the beginnings but in the beginning that God created heaven and earth [Gen 1:1]. Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.

Dated at the Lateran [18 November 1302]." -
http://www.law.harvard.edu/faculty/cdonahue/courses/lhsemclh/RdgsDownloads/BonifaceVIII_UnamSanctam.pdf

The Protestant Magazine, Vol. III, First Quarter, 1911, No. 1; page 13; Left & Right Columns:

> **[Latin]** "... **[page 13; Left Column]** Christus commissit summo Pontifici vices suas, ... sed Christo data erat omnis po-testas in coelo et in terra ... ergo summus Pontifex qui est ejus vicarius habebit hanc po-testatem. – Gloss. in Extrav. Commun. lib. 1. De majoritate et obed. c. 1. verb. Porro sub-esse Rom. Pontif. Vide Corp. Juris Canon. ed. Lugd. 1624. tom. iii. Extrav. Comm. col. 212. ..."
>
> **[English]** "... **[page 13; Right Column]** Christ entrusted his office to the chief Pontiff; ... but all power in heaven and in earth had been given to Christ; ... therefore the chief Pon-tiff, who is his vicar, will have this power. – Gloss on the Extravagantes Communes, book 1, On Authority and Obe-dience, chap. 1, on the words Porro Subesse Rom. Pontif. See the Body of the Canon Law, published in 1624, Vol. III, Extravagantes Com-munes, col. 212. ..." - https://books.google.com/books?id=fPsoAAAAYAAJ&pg=PA13#v=onepage&q&f=false

THE CHURCH (DE ECCLESIA) BY JOHN HUSSS; TRANSLATED, WITH NOTES AND INTRODUCTION BY DAVID S. SCHAFF, D.D. professor of church history, the western theological seminary; Nemo lenctur quidquem creders nisi ad quod moved moral dens creders sed deus non moral hominem ad credendum falsum. No one is held to believe anything except what he is moved by God to believe but God moves no man to believe what is false. —John Huss, this treaties, p. 49. NEW YORK: CHARLES SCRIBNER'S SONS; 1915; Chapter IV (Webpage)

> "... CHAPTER IV: CHRIST THE ONLY HEAD OF THE CHURCH
>
> In view of what has been said, the conclusion is (1) that Christ alone is the head of the universal church, which church is not a part of anything else. This is clear because, if any one is the head of the universal church, then is he made better than the angels and than any blessed created spirit, Heb. 1:4; but this befits Christ alone, for it behooved him to be the first-born among many brethren, Romans, 8:29, and consequently it behooves him to be the chief by the right of the law of primogeniture, Col. 1:15. This conclusion also follows from the apostle's words, Eph. 1:20: "Which God wrought in Christ when he raised him from the dead and made him to sit at his right hand in the heavenly places, far above all rule and authority, power and dominion, and every name which is named not only in this world but also in the world which is to come, and has put all things under his feet and gave him to be head over all things to the church, which is his body." From this it is clear that, if any Christian were to be the head of the universal church with Christ (for the church cannot be a monster having two heads, as is set forth in Boniface VIII's bull, beginning Unam sanctam, therefore, the bull says, "the church is one body and has one head, not two heads, like a monster"), it would be necessary to concede that the Christian who was the head of that church was Christ himself, or otherwise it would be necessary to concede that Christ is inferior to that Christian and a lowly member of him. The conclusion shows that the thing is impossible. Hence, the holy apostles agreed in confessing that they were servants of that one Head and humble ministers of the church, his bride.

No one of the apostles ever presumed to claim that he was the head or the bridegroom of the church, for this would have meant to adulterate with the queen of heaven and to arrogate the name of dignity and office—the dignity by which, according to the eternal predestination, and the office through which, by eternal appointment, God ordained that Christ should be supreme ruler of his bride. ..." - https://oll.libertyfund.org/titles/schaff-the-church#lf1329_label_155

THE CATHOLIC FAITH OR DOCTRINES OF THE CHURCH OF ROME CONTRARY TO SCRIPTURE AND THE TEACHING OF THE PRIMITIVE CHURCH BY JOHN HARVEY TREAT, ESQ. AUTHOR OF "NOTES ON THE RUBRICS," ETC. WITH AN INTRODUCTION BY REV. J. A. BOLLES, D.D. PUBLISHED BY *THE BISHOP WELLES BROTHERHOOD*, NASHOTAH, WIS. 1888, page 436

[Latin] "... **[page 436; Left Column]** Century IX.

NICOLAUS I, BISHOP OF ROME.

Satis evidenter ostenditur, a saeculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino (quod longe superius memoravimus) Deum appellatum: nec posse Deum ab hominibus judicari manifestum est. – Ep. ad Michael. Imperat. ap. Grat., P. I. dist. 96. c. 17. col. 293 ..."

[English] "... **[page 436; Right Column]** It is evidently enough shown that the Pontiff, whom it is clear was called God by the pious Prince Constantine (which we have related above), cannot be bound nor loosed by the secular power: and it is manifest that God cannot be judged by men. ..." - https://books.google.com/books?id=ZDROAAAAYAAJ&pg=PA436#v=onepage&q&f=false

THE POPE AND THE COUNCIL BY JANUS, AUTHORIZED TRANSLATION FROM THE GERMAN, BOSTON, ROBERTS BROTHERS, 1870; page 89

"... **[page 89]** In the same way a saying ascribed to Constantine, at the Council of Nice, in a legend recorded by Rufinus, was amplified till it was fashioned into a perfect mine of high-flying pretensions. Constantine, according to this fable, when the written accusations of the bishops against each other were laid before him, burned them, saying, in allusion to a verse of the Psalter, that the bishops were gods, and no man could dare to judge them. Nicolas I. quoted this to the Emperor Michael.[2] Anselm adopted the story into his collection, Gratian followed, and Gregory himself found in it clear evidence that he, the Pope, the bishop of bishops, stood in unapproachable majesty over all monarchs of the earth. For, as the passage stood in Anselm and Gratian, it was the Pope whom Constantine called a god, and so it has been understood and explained ever since.[3] ...

... [2] Mansi, xv. 215.
[3] Dist. 96, 97. "Satis evidenter ostenditur a saeculari po-testate nec ligari prorsus nec solvi posse *Pontificem, quern constat a pio Principe Constantino Deum appellatum*, nec posse Deum ab hominibus judicari manifestum est." - https://books.google.com/books?id=JBwNAAAAYAAJ&pg=PA89#v=onepage&q&f=false

THE ACTS AND MONUMENTS OF JOHN FOXE: A NEW AND COMPLETE EDITION: WITH A PRELIMINARY DISSERTATION, BY THE REV. GEORGE TOWNSEND, M.A. OF TRINITY COLLEGE, CAMBRIDGE, PREBENDARY OF DURHAM, AND VICAR OF NORTHALLERTON, YORKSHIRE. EDITED BY THE REV. STEPHEN REED CATTLEY M.A. OF QUEEN'S COLLEGE, CAMBRIDGE, RECTOR OF BAGTHORP, NORFOLK, AND CHAPLAIN TO THE RIGHT HONOURABLE THE EARL OF SCARBROUGH. VOL. IV. (4) PUBLISHED BY R. B. SEELEY AND W. BURNSIDE; AND SOLD BY L. & G. SEELEY, FLEET STREET, LONDON, M DCCC XXXVII. (1837), pages 159-160.

"... **[page 159]** All the earth is my diocese; and I the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all, and above all, [190]so that God himself, and I the vicar of God, have both one consistory, [191]and I am able to do almost all that God can do, 'clave non errante!' [192]Item, It is said of me that I have a heavenly arbitrement, and therefore am able to change the nature of things, 'substantialia unius applicando alteri,' and of nothing to make things to be; and of a sentence that is nothing, to make it stand in effect; in all things that I list, my will to stand for reason: for I am able by the law to dispense above the law, and of wrong to make justice, in correcting laws and changing them.

You have heard hitherto sufficiently out of my doctors. Now you shall hear greater things out of mine own decrees[193]. Read there dist. 96. 'Satis.' [194]Also 12 Caus. 11. q. 1. cap. 'Sacerdotibus'. [195]Also 12. q. 1. cap. 'Futuram.' Do not you find there expressed, how Constantine the emperor, sitting in the general council at Nice, called us prelates of the church, all 'gods'? [196]Again, read my canon decretal, De transl. episc. cap. 'Quanto.' Do you not see there manifestly expressed, how not man, but God alone separateth that which the bishop of Rome doth dissolve and separate? Wherefore, if those things that I do, be said to be done not of man, but of God; what can you make me but God?[aa] Again, if prelates of the church be called and counted of Constantine for gods, I then, being above all prelates, seem by this reason to be above all gods. Wherefore no marvel, if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea with the precepts of Christ: for, where Christ biddeth Peter put up his sword, and admo-nished his disciples not to use any outward force in revenging them-selves, [197]do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords in pursuing their enemies, and recovering their possessions; setting against the precept **[page 159-160]** of Christ, the prophet saying, "Dissolve colligationes impietatis!" &c. ..." -
https://books.google.com/books?id=185Ljz7jCugC&pg=PA159#v=onepage&q&f=false
https://books.google.com/books?id=185Ljz7jCugC&pg=PA160#v=onepage&q&f=false

"... **[page 159; notations]** (190) Hostiensis in c. 'Quanto de transl. praeb.' (191) Ex summa casuum fratris Baptista. (192) Ex Citatione Henr. Bulling. De fine Seculi. orat. prima. Item. Ex Citatione Jacobi An-dreae, adversus Hossum, lib. v. Item, ex Citatione Jer. Marii in actis, 2 Divi. (193) Pope Nicolaus Dist. 96. c. Satis. (194) 11. Q. II. 'Sacerdotibus.' (195) 12. q. 1. 'Futurum.' (196) Decretal. De. Transl. Epist. c. 'Quanto.' (aa) Thus you may see it verified, that St. Paul prophesieth of the adversary sitting in the temple as God, and boasting himself above all that is named God, &c. 2 Thess. ii. (197) Pope Nicolaus, Causa 15, q. 6. c. 'Autoritatem.' ..." -
https://books.google.com/books?id=185Ljz7jCugC&pg=PA159#v=onepage&q&f=false

DECRETALES D. GREGORII PAPAE IX., SVAE INTEGRITATI VNA CVM GLOSSIS, RESTITVTAE Ad exemplar ROMANUM diligenter recognitae. LVGDVNI, M.D.LXXXIIII. (1584) De licentia D. N. Gregorii XIII. Pont. Max.; De translatione episcopi. Tit. VII., page 217, Left Column (Middle)

> **[Latin]** "... **[page 217, Left Column (middle)]** Nō enim homo, sed Deus separat, quos Romanus Pontifex (qui nō puri hominis[d], sed veri Dei vicem[e] gerit in terris) ecclesia-rū necessitate vel vtilitate pen-sata, nō humana, sed diuina po-tius auctoritate dissoluit: & in-fra. ..." - https://books.google.com/books?id=pDhGAAAAcAAJ&pg=PA217#v=onepage&q&f=false

A SKETCH OF THE ROMISH CONTROVERSY. BY GEORGE FINCH, ESQ. A MEMBER OF THE COMMITTEE OF THE BRITISH REFORMATION SOCIETY. … LONDON: PRINTED BY G. NORMAN, 29, MAIDEN LANE, COVENT GARDEN. 1831; pages 317-318 [Left Columns]

> **[English]** "... **[page 317, Left Column]** (For it is not man, but God, who separates those whom the Roman pontiff, who is not the vicegerent of man, but of **[page 317 to 318]** God, upon the earth,) weighing the necessities and the good of the churches, unbinds not by a human, but rather by a divine authority.
>
> The vicegerent of the true God.] Whence he is said to possess a divine judgment.* ..." - https://books.google.com/books?id=uIk9AAAAYAAJ&pg=PA317#v=onepage&q&f=false https://books.google.com/books?id=uIk9AAAAYAAJ&pg=PA318#v=onepage&q&f=false

AVGVSTINI TRIVMPHI ANCONITANI CATHOLICI DOCTORIS SVMMA DE POTESTATE ECCLESIASTICA EDITA ANNO DÑI. MCCCXX. (1320); ROMAE, Ex Typographia Georgij Ferrarij. M. D. LXXXIIII. (1584); Potest. Ecclesiast. Qō. VI., ARTICVLVS I. (Article 1), Sexto (six), Secunda (second); page 57 [Left Column]:

> **[Latin]** "... **[page 57; Left Column]** Secunda ratio accipitur ex parte Papae. solus enim Papa dicitur esse Vicarius Dei: quia solum quod li-gatur * vel soluitur per eum, habetur solutum, & ligatum per ipsum Deum. Sententia igitur Papae, & sententia Dei vna sententia est: sicut vna sententia est Papae, & auditoris eius. Cum igitur appellatio sem-per fiat a minori † iudice ad superiorem, sicut nullus est maior seipso: ita nulla appellatio tenet, facta a Pa-pa ad Deum: quia vnum consistorium est ipsius Pa-pae, & ipsius Dei: cuius consistorij clauiger, & ostia-rius est ipse Papa. Nullus ergo potest appellare a Pa-pa ad Deum. sicut nullus potest intrare ad consisto-rium Dei, nisi mediante Papa, qui est aeternae vitae cō-sistorij clauiger, & ostiarius. & sicut nullus pōt appel-lare ad se ipsum: ita nullas pōt appellare à Papa ad Deū. quia vna sententia est, & vna curia Dei, & Pape. ..." - https://books.google.com/books?id=cAhRAAAAcAAJ&pg=PA57#v=onepage&q&f=false

The Protestant Magazine, Vol. III, First Quarter, 1911, No. 1; page 14; Right Columns:

> **[English]** "... **[page 14; Right Column] [The second reason is accepted on the part of the Pope]** Therefore the decision of the Pope and the decision of God constitute one [i.e., the same] decision, just as the opinion of the Pope and his disciple are the same.

Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is **[page 14-15]** greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God him-self, of which consistory, the Pope himself is the key-bearer and the doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consis-tory of God without the me-diation of the Pope, who is the key-bearer and the doorkeeper of the consistory of eternal life, and as no one can appeal to himself, so no one can ap-peal from the Pope to God, because there is one decision and one court of God and the Pope. – Augustinus de Ancona, On an Appeal From a Decision of the Pope. ..." - https://books.google.com/books?id=fPsoAAAAYAAJ&pg=PA14#v=onepage&q&f=false https://books.google.com/books?id=fPsoAAAAYAAJ&pg=PA15#v=onepage&q&f=false

Cardinal Robert Bellarmine, S.J. (Jesuit); Disputationes de Controversiis Christianae Fidei adversus hujus temporis Haereticos; Tom. 2, "Controversia Prima, De Conciliorum Auctoritate), Caput. 17, (1628 ed.) Vol. 1, pp. 266-translated

[Latin] "Secundo probatur ratione, in Scripturis fundata; nam omnia nomina, quae in Scripturis tribuuntur Christo, unde constat eum esse supra Ecclesiam, eadem omnia tribuuntur Pontifici." - http://cdigital.dgb.uanl.mx/la/1080015572_C/1080015573_T2/1080015573_21.pdf

[English] "All names which in the scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope."

De potestate papae : liber posthumus; Barclay, William, 1546-1608, published 1609; page 218

[Latin] "... **[page 218]** Quanquam video quosdam vsqueadeo ineptire, aut potius insanire, vt hanc omni-potentium Pontifici etiam tributam asse-rant; eiq; probando insigne vanitatis suae ar-gumentum hoc modo contexant. Christus commissit summo Pontifici vices suas, vt habe-tur Matth. 16. cap. & 24. q. I. can. quodcunq. Sed Christo data erat omnis potestas in coelo & in terra. Math. 28. Ergo summus Pontifex, qui est eius vicarius, habet hanc potestatem. extra de translat. cap. quanto. Ita Petrus Bertrandus in suis additionibus ad gloss. extrauag. Vnam sanctam. de maior. & obed. qui & hoc praete-rea ausus est addere, quod parum a blasphe-mia abest. ..." - https://www.digitale-sammlungen.de/en/view/bsb10544234?page=238

[English; Google-Translate assisted] "... Although I see that some people are constantly being foolish, or rather mad, that they have asserted that this is also a tribute to the all-powerful Pope; and to him; By proving a sign of their vanity, they put **[such]** together in this way. Christ committed his duties to the supreme Pontiff, as we read in Matt. Chapter 16 & 24. q. I. can. whatever, But Christ had been given all power in heaven and on earth. Math. 28. Therefore the Supreme Pontiff, who is his vicar, has this power. Out of the transference, chapter 'Quanto' **[How much]**, Thus Peter Bertrand in his additions to the gloss. **[on]** Extravagant, Unam Sanctam, of the greater and obedience, who, moreover, has ventured to add that it is little short of blasphemy. ..."

DODD's CHURCH HISTORY OF ENGLAND FROM THE COMMENCEMENT OF THE SIXTEENTH CENTURY TO THE REVOLUTION IN 1688. With Notes, Additions, and a Continuation BY THE REV. M. A. TIERNEY, F.S.A., VOL. III. (3); LONDON: PUBLISHED BY CHARLES DOLMAN, (NEPHEW AND SUCCESSOR TO THE LATE JOSEPH BOOKER) No. 61, NEW BOND STREET. MDCCCXL. (1840), page APPENDIX ii.

> **[Latin]** "... **[page APPENDIX ii]** Regnans in excelsis, cui data est omnis in coelo et in terra potestas, unum sanctam catholicam et apostolicam ecclesiam, extra quam nulla est salus, uni soli in terris, videlicet, apostolorum principi Petro, Petrique successori Romano pontifici, in potestatis plenitudine tradidit guber-nandam. Hunc unum super omnes gentes et omnia regna principem constituit, qui evellat, destruat, dissipet, disperdat, plantet, et aedificet; ut fidelem populum mutuae charitatis nexu constrictum, in unitate spiritus contineat, salvumque et incolumem suo exhibeat salvatori. ..." - https://books.google.com/books?id=fAVMAAAAYAAJ&pg=PR2#v=onepage&q&f=false

REGNANS IN EXCELSIS; EXCOMMUNICATING ELIZABETH I OF ENGLAND, Pope Pius V - 1570; Introduction

> **[English]** "... **[Introduction]** He that reigneth on high, to whom is given all power in heaven and earth, has committed one holy Catholic and apostolic Church, outside of which there is no salvation, to one alone upon earth, namely to Peter, the first of the apostles, and to Peter's successor, the pope of Rome, to be by him governed in fullness of power. Him alone He has made ruler over all peoples and kingdoms, to pull up, destroy, scatter, disperse, plant and build, so that he may preserve His faithful people (knit together with the girdle of charity) in the unity of the Spirit and present them safe and spotless to their Saviour. ..." - https://www.papalencyclicals.net/pius05/p5regnans.htm

Douay Rheims (Jesuit) Bible Notation - Daniel 7:

> "... Four great beasts ... Viz., the Chaldean, Persian, Grecian, and Roman empires. ... Another little horn ... This is commonly understood of Antichrist. ..." - https://drbo.org/chapter/32007.htm

Roman Catholic Online Encyclopedia; "A"; "Antichrist":

> "... In composition anti has different meanings: ... Antichrist (Greek Antichristos). ... The word Antichrist occurs only in the Johannine Epistles; but there are so-called real parallelisms to these occurrences in the Apocalypse, in the Pauline Epistles, and less explicit ones in the Gospels and the Book of Daniel. ..." - http://www.newadvent.org/cathen/01559a.htm

> "... **anti ... (in the place of** ..." [Roman Catholic Online Encyclopedia; "S"; "Sacrifice"] - http://www.newadvent.org/cathen/13309a.htm

> "**Vicar** (Latin **vicarius**, from vice, **"instead of"**) ..." [Online Catholic Encyclopedia, Vicar] - https://www.newadvent.org/cathen/15401a.htm

In Latin, “christi” means Christ, Anointed.

Roman Catholic Online Encyclopedia, “J”, “Origin of the Name of Jesus Christ”:

> “... Christus or “anointed” ...” - https://www.newadvent.org/cathen/08374x.htm

Roman Catholic Online Encyclopedia, “V”, “Vicar of Christ”:

> “**Vicar of Christ** (Latin **Vicarius Christi**). ... thus, Innocent III appeals for his power to remove bishops to the fact that he is **Vicar of Christ** (cap. “Inter corporalia”, 2, “De trans. ep.”). ... and states that it is the Roman Pontiff who is “the successor of Peter and **the Vicar of Jesus Christ**” (cap. “Licet”, 4, ibid.). The title **Vicar of God** used for the pope by Nicholas III (c. “Fundamenta ejus”, 17, “De elect.”, in 6) is employed as an equivalent for **Vicar of Christ**” - https://www.newadvent.org/cathen/15403b.htm

Papal Encyclicals (Net); The Great Encyclical Letters of Pope Leo XIII, Encyclical Letter June 20, 1894; Praeclara Gratulationis Publicae:

> “But since **We hold upon this earth the place of God Almighty**, ...” - https://www.papalencyclicals.net/Leo13/l13praec.htm

Roman Catholic Online Encyclopedia, “C”, “Church”:

> “... It will be enough, however, to refer to the evidence contained in the epistles of St. Ignatius, Bishop of Antioch, himself a disciple of the Apostles. In these epistles (about A.D. 107) he again and again asserts that the supremacy of the bishop is of Divine institution and belongs to the Apostolic constitution of the Church. He goes so far as to affirm that **the bishop stands in the place of Christ Himself**. ...” - http://www.newadvent.org/cathen/03744a.htm

Roman Catholic Online Library; Church Documents; “Ad Sinarum Gentem (1954)”; Point 11:

> “... Supreme Pontiff, **Vicar of Jesus Christ** on earth ...” - http://www.newadvent.org/library/docs_pi12ad.htm

Roman Catholic Online Library; Church Documents; “In Plurimis (1888)”; Point 2:

> “... We, indeed, to all men are the **Vicar of Christ, the Son of God** ...” - http://www.newadvent.org/library/docs_le13ip.htm

Online Roman Catholic Encyclopedia; section “C”, “Cathedra”:

> “Cathedra; (1) The chair or throne (thronos) of a bishop in his cathedral church, on which he presides at solemn functions. ... A good idea of the arrangement may be had from the catacomb frescoes representing Christ seated on a throne surrounded by the apostles ... By a definition “ex cathedra” is meant a formal infallible decision of the pope, obligatory on all the faithful. ...” - http://www.newadvent.org/cathen/03437a.htm

Online Roman Catholic Encyclopedia; section "C", "Cathedral":

> "The chief church of a diocese, in which the bishop has his throne (cathedra) and close to which is his residence; it is, properly speaking, the bishop's church, wherein he presides, teaches, and conducts worship for the whole Christian community. The word is derived from the Greek kathedra through the Latin cathedra, throne, elevated seat. In early ecclesiastical literature it always conveyed the idea of authority. ... the cathedra was the principal symbol of authority. ... The word cathedra, so expressive in the language of antiquity, has gradually been replaced in liturgical usage, by throne (thronus) or seat (sedes). ... Canonists compare to a spiritual marriage the union of a bishop with his church, and although this expression may be truer with respect to the church as understood in the moral sense than to the cathedral, it is nevertheless not inappropriate. They say that the bishop should love his cathedral, adorn and embellish it, and never neglect it. Metaphors apart, the bishop receives his cathedral as his "title" (titulus) or right; he is its governor (rector) and its head. He should take possession of it by a solemn entrance into his episcopal city and by the ceremony of enthronement (inthronisatio) as prescribed in the Roman Pontifical and the "Caeremoniale Episcoporum", (I, c. ii) in so far, at least, as custom will permit." - http://www.newadvent.org/cathen/03438a.htm

Online Roman Catholic Encyclopedia; section "E", "Ex Cathedra":

> "Literally "from the chair", a theological term which signifies authoritative teaching and is more particularly applied to the definitions given by the Roman pontiff. Originally the name of the seat occupied by a professor or a bishop, cathedra was used later on to denote the magisterium, or teaching authority. The phrase ex cathedra occurs in the writings of the medieval theologians, and more frequently in the discussions which arose after the Reformation in regard to the papal prerogatives. But its present meaning was formally determined by the Vatican Council, Sess. IV, Const. de Ecclesiâ Christi, c. iv: "We teach and define that it is a dogma Divinely revealed that the Roman pontiff when he speaks ex cathedra, that is when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals, and that therefore such definitions of the Roman pontiff are of themselves and not from the consent of the Church irreformable."" - http://www.newadvent.org/cathen/05677a.htm

Read that section again:

> "... "from the chair" ... signifies ... authoritative teaching given by the Roman Pontiff ... when he speaks ex cathedra ... in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme ... authority ... is possessed of that infallibility ... in defining doctrine ... in faith or morals ... are of themselves and not ... irreformable.", and faith and morals, deals with what one believes ("... for whatsoever is not of faith is sin."; **Rom.** 14:23 KJB) and God's Law ("Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."; **1 Jhn.** 3:4 KJB).

2 Thessalonians 2:5 KJB - Remember ye not, that, when I was yet with you, I told you these things?

Paul had spoken about the second Advent / Coming of Jesus to the **Thessalonians** in **1 Thes**. 1-5 KJB and of the trials and tribulations that existed before that event (**1 Thes.** 1:6,10, 2:2-16,18, 3:3-5,7,13, 4:13-18, 5:1-11,23 KJB).

2 Thessalonians 2:6 KJB - And now **ye know what withholdeth** that **he might be revealed in his time**.

When Paul mentions that there had to came a "falling away" (apostasy) first, before the second advent, he also mentions that before the great blasphemous authority would arise, another authority first had to be removed that prevented the blasphemous power from lifting up and exalting itself. What was the present authority that kept the blasphemous authority in check? Paul does not directly say in **2 Thessalonians** 2 KJB, because he could not without getting into trouble with that present authority. Who / what was it? It was the 4th Kingdom (after **[1]** Babylon, **[2]** Medo-Persia, **[3]** Grecia), made of Iron (**Dan.** 2 & 7 KJB), or the Pagan Roman Empire (**Dan.** 7:7-8,19, 8:8-9,23a; **Rev.** 12:3-4 KJB), which held under its authority the spread of Christianity (**Act.** 18:2, 23:11, 25:12, 28:16 KJB), whether it was true or counterfeit / false (even through people like the various time-serving Herods (**Act.** 12:1-5, 25:1-26:32 KJB), high priests and corrupt members of the Sanhedrin ("council"; **Mat.** 5:22, 26:59; **Mar.** 14:55, 15:1; **Luk.** 22:66; **Jhn.** 11:47; **Act.** 4:15,18, 5:21,27,34,41, 6:12,15, 9:2, 22:30, 23:1,6,15,20,28, 24:14,20 KJB) who were in a sort of uneasy league with Rome at the time).

How could the false version of, or counterfeit, Christianity arise to power, if even true Christianity was being held down and made illegal by Pagan Rome? Only after certain persecutions and restrictions were removed (AD 300's by Constantine), and the Pagan Roman empire broken up (by AD 476; **Dan.** 11:20 KJB) could the Papal Roman empire (5th Kingdom) truly gain strength and power (**Rev.** 13:1-2 KJB). The apostle John was also a prisoner on the isle of Patmos for the very reason of the word of God and the testimony of Jesus Christ (**Rev.** 1:2,9,10, 6:9, 12:17, 20:4 KJB) by the Pagan Roman empire. The apostle Peter would also be arrested and crucified, as Jesus had been (**Jhn.** 21:18; **2 Pet.** 1:14-15 KJB) under the Pagan Roman authority.

History, and historians, each attest to the same conclusions and reasonings as the above material demonstrates out of the scriptures (KJB).

The History of the Reformation of the Sixteenth Century, by J. H. Merle D'Aubigne, Volume 2, Book 6, Chapter 4, page 192.5 ("(218) Caput orbis et consequenter orbis totus in virtute (De juridica et irrefragabili veritate Romanae Ecclesiae. Bibl. Max. xix, cap. iv." (De juridica et irrefragabili veritate Romanæ Ecclesiæ Romanique Pontificis (Rome, 1520))); "Master of the Sacred Palace" (Magister Sacri Palatii), is the Pope's theologian - http://www.newadvent.org/cathen/10039a.htm ; "Sylvester" - http://www.newadvent.org/cathen/10095b.htm

> "... **[page 192.5]** Few were more active in supporting Doctor Eck than **Sylvester Mazzolini de Prierio, master of the sacred palace**. **He had just published a work in which he laid down that not only did the infallible decision of all controverted points belong to the pope alone, but that the papal dominion was the fifth monarchy prophesied by Daniel, and the only true monarchy; that the pope was the first of all ecclesiastical princes, the father of all secular rulers, the chief of the world, and, essentially, the world itself** (218).

In another writing, he affirmed that the pope is as much superior to the emperor, as gold is more precious than lead; that the pope may elect and depose both emperors and electors, establish and annul positive rights, and that the emperor, though backed by all the laws and nations of Christendom, cannot [193] decide the least thing against the pope's will. Such was the voice that issued from the palace of the sovereign pontiff; such was the monstrous fiction which, combined with the scholastic doctrines, pretended to extinguish the dawning truth. If this fable had not been unmasked as it has been, and even by learned men in the Romish communion, there would have been neither true religion nor true history. The papacy is not only a lie in the face of the Bible; it is so even in the face of the annals of all nations. Thus the Reformation, by breaking its charm, emancipated not only the Church, but also kings and people. It has been said that the Reformation was a political work; in this sense it is true; but this is only a secondary sense. ..." - https://m.egwwritings.org/en/book/904.379

Other scholars, and religious historians, basically agreed, that "antichrist" was found in parallelism in **Daniel**, the **Gospels**, Paul's epistle of **Thessalonians**, and the book of **Revelation** given under different terminology or symbolism, and appeared after the division (circa. AD 476) of the pagan Roman empire.

Henry Grattan Guinness – Romanism and the Reformation: From the Standpoint of Prophecy by Henry Grattan Guinness, pages 193-194:

"... **[page 193]** Jerome, in his commentary on the book of Daniel (chap. vii.), says, with reference to the little horn which has a mouth speaking great things, that "it is the man of sin, the son of perdition, who dares to sit in the temple of God, making himself as God."[1]

5. The Fathers held that the Roman empire was the "let," or hindrance, referred to by Paul in 2 Thes-salonians, which kept back the manifestation of the "man of sin." This point is of great importance.

[1]. "Est enim homo peccati, filius perditionis, ita ut in temple Dei seder audeat, faciens se quasi Deum." **[page 193-194]**

[page 194] Paul distinctly tells us that he knew, and that the Thessalonians knew, what that hindrance was, and that it was then in existence. The early Church, through the writings of the Fathers, tells us what it knew upon the subject, and with remarkable unanimity affirms that this "let," or hindrance, was the Roman empire as governed by the Caesars; that while the Caesars held imperial power, it was impossible for the predicted antichrist to arise, and that on the fall of the Caesars he would arise. Here we have a point on which Paul affirms the existence of knowledge in the Christian Church. The early Church knew, he says, what this hindrance was. The early Church tells us what it did know upon the subject, and no one in these days can be in a position to contradict its testimony as to what Paul had, by word of mouth only, told the Thessalonians. It is a point on which ancient tradition alone can have any authority. Modern speculation is positively impertinent on such a subject. ..." - https://books.google.as/books?id=0dwpAAAAYAAJ&hl=en&pg=PA194#v=onepage&q&f=false

Roman Catholic Online "Fathers":

Justin Martyr

"DIALOGUE WITH TRYPHO; CHAPTER XXXII – TRYPHO OBJECTING THAT CHRIST IS DESCRIBED AS GLORIOUS BY DANIEL, JUSTIN DISTINGUISHES TWO ADVENTS.

... and he whom Daniel foretells would have dominion for a time, and times, and an half, is even already at the door, about to speak blasphemous and daring things against the Most High. ..." - https://www.newadvent.org/fathers/0128.htm

Irenaeus of Lyons

"Book V, Chapter 26

John and Daniel have predicted the dissolution and desolation of the Roman Empire, which shall precede the end of the world and the eternal Kingdom of Christ. The Gnostics are refuted, those tools of Satan, who invent another Father different from the Creator.

1. In a still clearer light has John, in the Apocalypse, indicated to the Lord's disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel, ..." - https://www.newadvent.org/fathers/0103526.htm

"Book V, Chapter 30

Moreover, another danger, by no means trifling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

2. These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly the abomination of desolation. ...

3. It is therefore more certain, and less hazardous, to await the fulfillment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved.

For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name Evanthas (EUAN QAS) contains the required number, but I make no allegation regarding it. Then also Lateinos (LATEINOS) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: ...” - https://www.newadvent.org/fathers/0103530.htm

Tertullian

“ON THE RESURRECTION, CHAP. XXIV

“... **[chapter 24]** Again, in the second epistle he addresses them with even greater earnestness: “Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that you be not soon shaken in mind, nor be troubled, either by spirit, or by word,” that is, the word of false prophets, “or by letter,” that is, the letter of false apostles, “as if from us, as that the day of the Lord is at hand. Let no man deceive you by any means. For that day shall not come, unless indeed there first come a falling away,” he means indeed of this present empire, “and that man of sin be revealed,” that is to say, Antichrist, “the son of perdition, who opposes and exalts himself above all that is called God or religion; so that he sits in the temple of God, affirming that he is God. Do you not remember, that when I was with you, I used to tell you these things? And now you know what detains, that he might be revealed in his time. For the mystery of iniquity does already work; only he who now hinders must hinder, until he be taken out of the way.” 2 Thessalonians 2:1-7 What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? “And then shall be revealed the wicked one, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.” 2 Thessalonians 2:8-10” ... - https://www.newadvent.org/fathers/0316.htm

“APOLOGY, CHAP. XXXII.

[chapter 32] There is also another and a greater necessity for our offering prayer in behalf of the emperors, nay, for the complete stability of the empire, and for Roman interests in general. For we know that a mighty shock im (43) pending over the whole earth – in fact, the very end of all things threatening dreadful woes – is only retarded by the continued existence of the Roman empire. We have no desire, then, to be overtaken by these dire events; and in praying that their coming may be delayed, we are lending our aid to Rome's duration.” - https://www.newadvent.org/fathers/0301.htm

Hippolytus

“TREATISE ON CHRIST AND ANTICHRIST.

25. Then he says: “A fourth beast, dreadful and terrible; it had iron teeth and claws of brass.” And who are these but the Romans? which (kingdom) is meant by the iron – the kingdom which is now established; for the legs of that (image) were of iron. And after this, what remains, beloved, but the toes of the feet of the image, in which part is iron and part clay, mixed together?

And mystically by the toes of the feet he meant the kings who are to arise from among them; as Daniel also says (in the words), “I considered the beast, and lo there were ten horns behind it, among which shall rise another (horn), an offshoot, and shall pluck up by the roots the three (that were) before it.”

And under this was signified none other than Antichrist, who is also himself to raise the kingdom of the Jews. He says that three horns are plucked up by the root by him, viz., the three kings of Egypt, and Libya, and Ethiopia, whom he cuts off in the array of battle. And he, after gaining terrible power over all, being nevertheless a tyrant, shall stir up tribulation and persecution against men, exalting himself against them. For Daniel says: “I considered the horn, and behold that horn made war with the saints, and prevailed against them, till the beast was slain and perished, and its body was given to the burning of fire.”

26. ...

27. As these things, then, are in the future, and as the ten toes of the image are equivalent to (so many) democracies, and the ten horns of the fourth beast are distributed over ten kingdoms, let us look at the subject a little more closely, and consider these matters as in the clear light of a personal survey.

28. The golden head of the image and the lioness denoted the Babylonians; the shoulders and arms of silver, and the bear, represented the Persians and Medes; the belly and thighs of brass, and the leopard, meant the Greeks, who held the sovereignty from Alexander’s time; the legs of iron, and the beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present; the toes of the feet which were part clay and part iron, and the ten horns, were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the Antichrist in their midst; the stone that smites the earth and brings judgment upon the world was Christ.” - https://www.newadvent.org/fathers/0516.htm

Cyprian of Carthage

“TREATISE XI.; EXHORTATION TO MARTYRDOM, ADDRESSED TO FORTUNATUS.

PREFACE.

1. You have desired, beloved Fortunatus that, l since the burden of persecutions and afflictions is lying heavy upon us, and in the ending and completion of the world the hateful time of Antichrist is already beginning to draw near, I would collect from the sacred Scriptures some exhortations for preparing and strengthening the minds of the brethren, whereby I might animate the soldiers of Christ for the heavenly and spiritual contest.” - https://www.newadvent.org/fathers/0507.htm

Lactantius Firminianous

"Divine Institutions (Divinae Institutiones); Book VII, Chapter 25, OF THE LAST TIMES, AND OF THE CITY OF ROME:

These are the things which are spoken of by the prophets as about to happen hereafter: ... The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome remains it appears that nothing of this kind is to be feared. But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things; and the God of heaven is to be entreated by us and implored – if, indeed, His arrangements and decrees can be delayed – lest, sooner than we think for, that detestable tyrant should come who will trader-take so great a deed, and dig out that eye, by the destruction of which the world itself is about to fall." - https://www.newadvent.org/fathers/07017.htm

Cyril of Jerusalem

"Catechetical Lectures; LECTURE XV.; ON THE CLAUSE, AND SHALL COME IN GLORY TO JUDGE THE QUICK AND THE DEAD; OF WHOSE KINGDOM THERE SHALL BE NO END, DANIEL vii. 9 – 14.

12. But this aforesaid Antichrist is to come when the times of the Roman empire shall have been fulfilled, and the end of the world is now drawing near. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after these an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, three he shall humble, and the remaining seven he shall keep in subjection to himself. At first indeed he will put on a show of mildness (as though he were a learned and discreet person), and of soberness and benevolence: and by the lying [108] signs and wonders of his magical deceit a having beguiled the Jews, as though he were the expected Christ, he shall afterwards be characterized by all kinds of crimes of inhumanity and lawlessness, so as to outdo all unrighteous and ungodly men who have gone before him displaying against all men, but especially against us Christians, a spirit murderous and most cruel, merciless and crafty. And after perpetrating such things for three years and six months only, he shall be destroyed by the glorious second advent from heaven of the only-begotten Son of God, our Lord and Saviour Jesus, the true Christ, who shall slay Antichrist with the breath of His mouth, and shall deliver him over to the fire of hell." - https://www.newadvent.org/fathers/310115.htm

John Chrysostum

"Homilies on Second Thessalonians; HOMILY IV. 2 THESSALONIANS ii. 6 – 9.

"And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming: even he whose coming is according to the working of Satan."

ONE may naturally enquire, what is that which withholdeth, and after that would know, why Paul expresses it so obscurely. What then is it that withholdeth, that is, hindereth him from being revealed? Some indeed say, the grace of the Spirit, but others the Roman empire, to whom I most of all accede. Wherefore? Because if he meant to say the Spirit, he would not have spoken obscurely, but plainly, that even now the grace of the Spirit, that is the gifts, withhold him. And otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased. But because he said this of the Roman empire, he naturally glanced at it, and speaks covertly and darkly. For he did not wish to bring upon himself superfluous enmities, and useless dangers. ... And he did not say that it will be quickly, although he is always saying it--but what? "that he may be revealed in his own season," he says, "For the mystery of lawlessness doth already work." He speaks here of Nero, as if he were the type of Antichrist. For he too wished to be thought a god. And he has well said, "the mystery"; that is, it worketh not openly, as the other, nor without shame. For if there was found a man before that time, he means, who was not much behind Antichrist in wickedness, what wonder, if there shall now be one? But he did not also wish to point him out plainly: and this not from cowardice, but instructing us not to bring upon ourselves unnecessary enmities, when there is nothing to call for it. So indeed he also says here. "Only there is one that restraineth now, until he be taken out of the way," that is, when the Roman empire is taken out of the way, then he shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exit himself, but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of man and of God. For as the kingdoms before this were destroyed, for example, that of the Medes by the Babylonians, that of the Babylonians by the Persians, that of the Persians by the Macedonians, that of the Macedonians by the Romans: so will this also be by the Antichrist, and he by Christ, and it will no longer withhold. And these things Daniel delivered to us with great clearness.

"And then," he says, "shall be revealed the lawless one." And what after this? The consolation is at hand. 'Whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming, even he whose coming is according to the working of Satan." - https://www.newadvent.org/fathers/23054.htm

Jerome

"Commentary on Daniel, Chapter 7, Verse 8:

"... We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves. Then an insignificant eleventh king will arise, who will overcome three of the ten kings, ..." - https://www.tertullian.org/fathers/jerome_daniel_02_text.htm

"Letter CXXIII; TO AGERUCHIA (409)

16. But what am I doing? Whilst I talk about the cargo, the vessel itself founders. He that letteth is taken out of the way, and yet we do not realize that Antichrist is near. Yes, Antichrist is near whom the Lord Jesus Christ "shall consume with the spirit of his mouth." "Woe unto them," he cries, "that are with child, and to them that give suck in those days." ...

17. ... For thirty years the barbarians burst the barrier of the Danube and fought in the heart of the Roman Empire. Long use dried our tears. For all but a few old people had been born either in captivity or during a blockade, and consequently they did not miss a liberty which they had never known. Yet who will hereafter credit the fact or what histories will seriously discuss it, that Rome has to fight within her own borders not for glory but for bare life; ..." - https://www.newadvent.org/fathers/3001123.htm

Augustine of Hippo

"City of God, Book XX, Chapter 19

For what does he mean by "For the mystery of iniquity does already work: only he who now holds, let him hold until he be taken out of the way: and then shall the wicked be revealed?" I frankly confess I do not know what he means. I will nevertheless mention such conjectures as I have heard or read.

Some think that the Apostle Paul referred to the Roman empire, and that he was unwilling to use language more explicit, lest he should incur the calumnious charge of wishing ill to the empire which it was hoped would be eternal; ...

However, it is not absurd to believe that these words of the apostle, "Only he who now holds, let him hold until he be taken out of the way," refer to the Roman empire, as if it were said, "Only he who now reigns, let him reign until he be taken out of the way." "And then shall the wicked be revealed:" no one doubts that this means Antichrist." - https://www.newadvent.org/fathers/120120.htm

Even a Roman "Pontiff", "Pius IX" (1846-1878), in an "Apostolic Letter", "Cum Catholica Ecclesia, March 26, 1860", agreed with the testimony, that after the division of the pagan Roman empire, the Papacy (Papal Rome) stood in its place, as the authority following:

Papal Teachings: The Church, selected and arranged by the Benedictine Monks of Solesmes, translated by Mother E. O'Gorman, R.S.C.J., Manhattanville College of the Sacred Heart, St. Paul Editions, Boston, © 1980, 1962 by Daughters of St. Paul, Library of Congress catalog card number 62-12454, par. #225, page 160.

[Italian] "... **[page 160]** La Chiesa Cattolica fondata e istituita da Cristo Signore per provvedere alla salvezza eterna degli uomini, avendo conseguito, in forza della sua divina istituzione, la forma di società perfetta, deve godere, nell'esercizio del suo sacro ministero, di quella libertà che la sottrae alla soggezione di qualsivoglia potere civile.

Poiché per operare liberamente, come era necessario, doveva fruire di quei supporti che rispondevano alle condizioni e alle esigenze dei tempi, per una speciale disposizione della divina Provvidenza avvenne che, quando l'Impero Romano si dissolse e fu diviso in vari regni, il Romano Pontefice, costituito da Cristo capo e centro di tutta la Chiesa, ottenne un Principato civile.

Questo fu disposto con somma sapienza da Dio stesso, perché in mezzo ad una tale moltitudine e varietà di sovrani temporali, il Sommo Pontefice disponesse di quella libertà politica che era indispensabile per esercitare, senza alcun impedimento, il suo potere spirituale, la sua autorità e la sua giurisdizione sul mondo intero."

[English] "The Catholic Church which was founded and instituted by Our Lord Jesus Christ to procure the eternal salvation of men, has, by reason of this divine institution, the form of a perfect society. Therefore, she must possess liberty such that she cannot be subject to any civil power in the execution of her sacred ministry.

To act with freedom, as it is just she should, she has always needed the assistance which was suitable to the conditions and the necessities of the age. It is, therefore, by a particular decree of Divine Providence that, at the fall of the Roman Empire and its partition into separate kingdoms, the Roman Pontiff, whom Christ made the head and center of his entire Church, acquired civil power.

Certainly, it was by a most wise design of God Himself that in the midst of so great a multitude and variety of temporal princes, the Sovereign Pontiff enjoyed political liberty, which is so necessary for him to exercise his spiritual power, his authority, and his jurisdiction over the whole world." - https://archive.org/details/church00cath/page/160/mode/1up

Every historic source just provided, in tandem with the Bible material given before, demonstrates that the understanding in general was that the hindrance to the rise of the antichrist, was the Pagan Roman Empire. After that 4th Empire was divided then would the great foretold antichrist kingdom arise into its place and truly begin its most baleful work.

Roman Catholic Online Encyclopedia; "A"; Antichrist; In The Pauline Epistles; [second option of 4 listed]:

"...The impediment is the Roman Empire; the main event impeded is the "man of sin" (most Latin Fathers and later interpreters) ..." - http://www.newadvent.org/cathen/01559a.htm

Horæ Apocalypticæ: OR A COMMENTARY ON THE APOCALYPSE CRITICAL AND HISTORICAL INCLUDING ALSO AN EXAMINATION OF THE CHIEF PROPHECIES OF DANIEL ILLUSTRATED BY AN APOCALYPTIC CHART AND ENGRAVINGS FROM MEDALS AND OTHER EXTANT MONUMENTS OF ANTIQUITY BY THE REV. E. B. ELLIOTT, A.M. LATE VICAR OF TUXFORD, AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE; VOL. III., by the Rev. Edward. B. Elliott; MDCCCXLVII. (1847); Page 85:

"... **[page 85]** I have observed on the Apostle's statement that the Thessalonian Christians knew what *the hindrance* was that prevented this Man of Sin's development: and we have the consenting testimony of the early Fathers, from Irenaeus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was the *Imperial power ruling and residing at Rome.*[2] And as-suming this to be correct, which we have indeed good reason to do, (for how could so extraordinary a point of knowledge, once received from the apostle have become lost in the age immediately succeeding?) the following striking similarities between this Antichristian power and the Little Horn of Daniel, or its equivalent the Apo-calyptic Wild Beast from the abyss and sea, will at once present themselves. ..." - https://books.google.com/books?id=1lsGAAAAQAAJ&pg=PA85#v=onepage&q&f=false

The Review and Herald; July 31, 1888; Cast Not Away Your Confidence, by Ellen G. White; par. 3:

"... **[par. 3]** In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time. We are not to be surprised beyond measure to see the widespread declension of faith and piety. I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits. ..." - https://m.egwwritings.org/en/book/821.9045

The Great Controversy (1911), Chapter 3 – An Era Of Spiritual Darkness, by Ellen G. White; Page 49.1-50.1

"... **[page 49.1]** The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

[page 49.2] Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

[page 50.1] This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. ..." - https://m.egwwritings.org/en/book/132.200

The Great Controversy (1911), by Ellen G. White; Page 356.1

"... **[page 356.1]** The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. ..." - https://m.egwwritings.org/en/book/132.1619

The Great Controversy (1911); by Ellen G. White, Pages 384.5-385.1:

"... **[page 384.5]** What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work." 2 Thessalonians 2:7. During the lives of the apostles the church remained comparatively pure. But "toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, ... came forward and new-modeled the cause."—Robert Robinson, Ecclesiastical Researches, ch. 6, par. 17, p. 51. To secure converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols."—Gavazzi, Lectures, page 278. As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshiping in secret their idols."—Ibid., page 278.

[page 385.1] Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church, carries "with it its customs, practices, and idols." ..." - https://m.egwwritings.org/en/book/132.1704

Sayer Rudd (1757), as quoted in LeRoy Edwin Frooms, The Prophetic Faith of Our Fathers, Volume 2, Chapter 30, Advances in Exposition, Lisbon Earthquake Noted, VII ... 1 Daily: Removal of True Worship by Papacy, pages 681-682:

> "... **[page 681]** 1. DAILY: REMOVAL OF TRUE WORSHIP BY PAPACY. - In his Introduction Dr. Rudd goes to considerable pains to explain his view of the *daily sacrifice*. Here are his precise words:
>
> *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.* By the *daily sacrifice* here (as it alludes to the Jewish state) I understand, the pure worship of God under the gospel; and by its being *taken away*, the suppression or corruption of that worship, by the antichristian tyranny taking place on the rise of the papal apostacy.
>
> **[page 682]** This, I suppose, may be intended in the next words, which seem to me in a great measure explanatory of the last, *and the abomination that maketh desolate set up. Abomination* in scripture frequently signifies idols, and so here aptly represents the idolatry of the *Romish* church, by which a desola-tion is made in the pure doctrine and discipline of the gospel."[51] ..." - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/681/mode/1up
> https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/682/mode/1up

The Athenian Oracle: Being an Entire Collection of All the Valuable ..., Volume 2; edited by John Dunton, Richard Sault, Samuel Wesley; page 500

> "... **[page 500]** Q. Is the Pope Antichrist ?
>
> A. If he be not Antichrist himself, he is vilely like him; though we mean; not so much one single Man, as the whole Polity and Hyrarchy of Rome. We have had above twenty Archbishops and Bishops of the Church of England, since the Reformation, who have expressly asserted that Rome is Babylon, and the Pope Antichrist. And the Homilies themselves do not obscurely intimate the same. 'Tis the avowed Faith of all the Foreign Protestant Churches, and has been so in all Ages: The poor Waldensees, the Bohemians, and the Followers of Wickliff here in England, held the same. But Argument is the best Authority; and it is thus argued, that he is the great Antichrist.
>
> —— 'Tis granted that the ὅτι ἀντίχριστος the Adversary that exalts himself against, and in the Seat of God, is the same with this ἀντίχριστος, or Antichrist, Christ's Vicar, or rather, his Rival in the World. But this Man of Sin, this Son of Perdition, if anywhere in the World, is to be found at Rome, all the Marks the Holy Spirit gives exactly agreeing:
>
> —— The Man of Sin exalts himself above all that's called God;
>
> —— so does the Pope,
>
> —— above Kings and Emperors, earthly Gods:

—— The Man of Sin sits in the Temple of God, shewing, or making Ostentation of himself, that he is God:

—— So, to a Tittle, does the Pope, who is placed upon the holy Altar, and solemnly adored; nay, whom they call, Our Lord God the Pope.

—— There was something which did let, in the Apostles time, why this Man of Sin should not immediately appear in the World; and something must be removed or taken out of the Way, before it could be done; and something which for some Reason or other, the Apostles thought not fit more plainly to mention

—— All which is interpreted by the ancient Fathers themselves, of the Roman Power and Empire: This Empire is now taken away,

—— that which succeeds in its room, and whose Power was hindered from appearing while that remained, must be Antichrist:

—— This belongs, without dispute, to the Pope, therefore he is Antichrist. ..." - https://books.google.as/books?id=-CdjAAAAMAAJ&hl=en&pg=pa500#v=onepage&q&f=false

2 Thessalonians 2:7 KJB - For **the mystery of iniquity doth already work**: **only he who now letteth *will let*, until he be taken out of the way**.

Paul stated that the "mystery of iniquity" (the opposing of the gospel, "the mystery of godliness"; **1 Tim.** 3:16 KJB) was already beginning to work in his own day, and **John** warns of the same in his epistles, under the name "antichrist" ("αντιχριστος", "antichristos", [Latin] vicarius christi, [English] meaning "in the place of Christ", borrowed from **Lev.** 6:22 KJB; or **Lev.** 6:15 HOT, "המשיח תחתיו", "haMäshiyª ch Tach'Täyw", or **Lev.** 6:15 Origen's Hexapla, "ὁ χριστὸς ἀντ'", "o christos anti"; **1 Jhn.** 2:18,22, 4:3; **2 Jhn.** 1:7 KJB), of which he says there were already "many" (**1 Jhn.** 2:18 KJB).

The "he who now letteth ("κατεχων αρτι", "katechwn arti", from **G2722** & **G737** meaning 'holding down at present', 'restraining')" was the Roman Empire (the "king of fierce countenance"; **Dan.** 8:23a KJB) which was currently restraining Christianity from spreading, in both its true and apostate forms.

The "he" that would be "taken out of the way" is the "king ... understanding dark sentences" (**Dan.** 8:23b), that "man of sin", the "son of perdition" who would be removed by the second Advent / Coming of Jesus Christ. This means that the antichrist system, once in power, would be around until Jesus returns.

2 Thessalonians 2:8 KJB - And **then shall that Wicked be revealed**, **whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming**:

The "Wicked" would be made manifest ("revealed") by Christ's second Advent / Coming, and show that the counterfeit was indeed a fake.

2 Thessalonians 2:9 KJB - ***Even him*, whose coming is after the working of Satan with all power and signs and lying wonders**,

Jesus is the "Even him, whose coming" (continuing from **2 Thes.** 2:8 KJB) comes after "the working of Satan with all power and signs and lying wonders" (as **Rev.** 13:14, 16:13-14 KJB also shows). In other words, satan, through his antichristian system (**2 Cor.** 11:13-15 KJB) gets to deceive until the devil personally personates Jesus right at the end of everything as the overmastering delusion that deceives the whole world (**Rev.** 12:9 KJB; except those in Christ Jesus, for they have truth, **Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17;16; **1 Jhn.** 5:6 KJB), claiming endorsement of his false system.

2 Thessalonians 2:10 KJB - And **with all deceivableness of unrighteousness in them that perish**; **because they received not the love of the truth**, **that they might be saved**.

2 Thessalonians 2:11 KJB - And for **this cause God shall send them strong delusion**, that **they should believe a lie**:

The "lie" is false second Advent / Coming, which will be carried out by satan, just before the true ("truth") second Advent / Coming of Jesus, and that sin cannot be overcome until that event. The reason that they receive this "strong delusion" is because they rejected the "truth" which would have kept them from believing the "lie". They loved their sin, and the man of sin, who allowed them to continue in sin, rather than Christ Jesus, who desired to save them from, not in, their sins (**Mat.** 1:21; **Jud.** 1:24 KJB).

1 John 1:9 KJB - If we confess our sins, he is faithful and just to forgive us *our* sins, and **to cleanse us from all unrighteousness**.

2 Thessalonians 2:12 KJB - That **they all might be damned who believed not the truth**, but **had pleasure in unrighteousness**.

The Spirit of Prophecy, Volume 4, Chapter 3–The Roman Church, page 51.2 &
The Great Controversy (1911); page 49.2 - https://m.egwwritings.org/en/book/132.200

"... **[page 51.2]** **The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism**. ..." - https://m.egwwritings.org/en/book/140.172

The Signs of the Times; June 12, 1893, "Build The Old Waste Places", by Ellen G. White; par. 12:

"... **[par. 12]** **The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming**. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth. ..." - https://m.egwwritings.org/en/book/820.11616

The Great Controversy (1911), Chapter 35, Liberty Of Conscience Threatened, page 578.3:

> "... **[page 578.3]** The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them which dwell therein" to worship the papacy–there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and, furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive the mark of the beast. Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3. **The infliction of the deadly wound points to the downfall of the papacy in 1798**. **After this, says the prophet, "his deadly wound was healed: and all the world wondered after the beast.**" **Paul states plainly that the "man of sin" will continue until the second advent. 2 Thessalonians 2:3-8**. **To the very close of time he will carry forward the work of deception**. And the revelator declares, also referring to the papacy: "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church. {GC 578.3} ..." - https://m.egwwritings.org/en/book/132.2545

If one were to even view the Roman Mass at Rome, Italy, at 'St.' Peter's Basilica, they would see beneath 'St.' Peter's Baldachin (aka Bernini's Canopy) the 7 golden candlesticks set up on a massive stone altar, arrayed with golden cups, the circular host (bread) wafer, with the priests and 'high priest' ('pope') of Rome ministering before it with a golden censor of incense. Out in front are various fonts, or lavers, of water. They also have an auricular confessional booth, which has two compartments separated by a veil. There are also images of the 'See' of Rome wearing the 12 gem-stone breastplate, as well as images of a Roman 'Mary' also wearing it. Additionally, there are images where the 'See' of Rome is sitting between two golden angels, surrounded by four living men. Such images may be seen here - https://archive.org/details/roman-catholicism-counterfeit-sanctuary-42

One can also see the Serpent's head in the shape of the Paul VI Nervi Hall building in Rome, next to the Vatican here (or google it) - https://archive.org/details/roman-catholicism-paul-vi-nervi-hall-serpent-building-07_202301/Roman%20Catholicism%20-%20Paul%20VI%20-%20Nervi%20Hall%20-%20Serpent%20Building%2038.jpg

Catholicism has even placed 'Mary', as their 'Mediatrix' and 'Sacerdotal virgin (Virgo Sacerdos),' into such an exalted position so as to 'have something in common with [their] worship of God,' and 'having mercy upon sinners':

AUGUSTISSIMAE VIRGINIS MARIAE (August Virgin Mary); ENCYCLICAL OF POPE LEO XIII ON THE CONFRATERNITY OF THE HOLY ROSARY; SEPTEMBER 12, 1897:

> "... the Most August Virgin Mary ... this Divine Mother ... Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the Church even addresses to her the words with which we pray to God: "Have mercy on sinners." ...

... the heavenly choirs, “above whom the Holy Mother of God is exalted.” ...” - http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_12091897_augustissimae-virginis-mariae_en.html
http://www.papalencyclicals.net/Leo13/l13augus.htm

Many Roman Catholic dogmas, teachings and practices came to be in the place of the simplicity of faith in, and of, Jesus Christ:

HERESIES & ERRORS (an incomplete listing)			
Roman Catholic “Trinity” (def.)	State of the Dead – Immortal Soul / Spirit Theology	Flesh Human Nature of Jesus – Unfallen, Can’t Sin	Sabbath – Solemnity altered to Sunday, Abolished
Transubstantiation (body, blood, soul, divinity, &c)	Penance	Vain Repetitious Prayer	Rosary
Auricular Confessional (Confess Sins To Men)	Prayers For / To The Deceased / Dead	Communion of the Saints (Deceased)	Immaculate Conception (of Mary)
Theotokos (Mary, ‘Mother of God’)	Mary as the ‘NT’ Ark	Marian ‘Assumption’	‘Marian Apparitions’
Veneration Icons, Saints (Dulia, Hyper-Dulia)	Pietas / Novenas	Purgatory	Limbos
Monasticism (Monks & Nuns)	Celibacy (Requirement for ‘priesthood’)	Caste Priesthood	Holy Water
Latin Rites (Language)	Sprinkling (Aspersion)	Pouring (Infusion)	Paedo (Infant) Baptism
Other than full immersion in “water”	Lent	Liturgical Calendar	Indulgences
Marian Perpetual Virginity	The Mass	The Eucharist (as real Flesh, Blood), Adoration	Fermented Wine (Alcohol)
‘Pope’, multiple mediators	Calling religious leadership “Father”, “Holy Father”	Men able to forgive sins (actual & record thereof)	Stations of the Cross
Mantras	Relics (blood, bones, clothing, items, &c)	Doing things before Statues of ‘Saints’	Unscriptural ‘Sacraments’
‘Oral Tradition’ on par with Bible	Bible as ‘written tradition’ subject to Magisterium	‘Original Sin’ (as doctrine)	Impeccability of Jesus (Jesus couldn’t sin)
Cathedrals	Altars	Dead Men’s Bones inside of the church structure	Crucifixes
Jesuit Order	Opus Dei	Knights of Columbus	Knights of Malta, &c
Syllabus of Errors	Forbidden Books (KJB, TR)	Celices	Hairshirts
Ex-Cathedra (Infallibility)	Extreme Unction	College of Cardinals	Sign of the Cross
Ash Wednesday	Inquisition (Congregation, the Doctrine of the Faith)	Roman Curia	Kissing ‘Pope’s hand, foot, ring, &c.
Michael the Archangel is a created being, not Jesus	Pontifex Maximus (Title of ‘Pope’)	Scapulars	Holy Orders
Canonization of Apocryphal Books	Crowns, Tiara’s, Miters, &c.	Stigmata	Bleeding Hosts (‘Miracles of Rome’)
Weeping Statues (Blood, Oil, Tears, etc)	Holy Sites (Lourdes, Fatima, &c)	Vatican – Church & State united	Papacy
Sunday Sacredness	Sacred Heart	Immaculate Heart	Missalette
Eating Unclean & Abomination	Genesis as Allegory	Flood of Noah as Local (ethnocentric)	Revelation as entirely Literal
Madonnas	Preterism	Futurism	Amillennialism
OSAS (Once Saved, Always, Saved)	Calvinistic “Predestination”	‘Alpha’ theologies, Centering, Mindlessness	Ordination of women to office of Elder, &c.

Jesus Christ, after His resurrection, first ascended (as anti-type Moses, **Lev.** 8:10; **Jhn.** 20:17,19 KJB) & was accepted by the Father. He came back that same day, & then stayed for 40 days (**Act.** 1:3 KJB), until he ascended from the Mount of Olives (as anti-type Aaron; High Priest; **Lev.** 8:12; **Act.** 1:9-11; **Psa.** 133:1-3; **Rev.** 12:5 KJB) to go to the Holy Place of Heaven (**Rev.** 1:10-20, 4:1,5, 8:3-5 KJB; &c.), and there begin the great work as the **sole** Mediator (**1 Tim.** 2:5 KJB) between God & men, and an Advocate (**1 Jhn.** 2:1 KJB), until He was to move to the Most Holy Place (**Dan.** 7:9-10, 8:13-14,26; **Rev.** 3:7-8, 9:13-15 KJB).

1 Timothy 2:5 KJB - For *there is* one God, and **one mediator between God and men**, **the man Christ Jesus**;

CHAPTER 10

~

Considering "the daily" in Daniel's prophecy, in reference to the location thereof

Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of the host, and by him **the daily** *sacrifice* was taken away, and the place of his sanctuary was cast down.

Daniel 8:12 KJB - And an host was given *him* against **the daily** *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* **the daily** *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

The structure of **Daniel** 8:

Daniel 8 KJB			
Dream		**Meaning**	
Texts	**Image**	**Texts**	**History**
Dan. 8:1	The vision appears	**Dan.** 8:1	In the reign of King Belshazzar (Babylon)
Dan. 8:2-4	Ram with two horns pushing westward, northward, southward	**Dan.** 8:20	Kings of Medo-Persia, and attacking Babylon, Lydia and Egypt
Dan. 8:5-7	He-Goat from the face of the west, Great Horn	**Dan.** 8:21	King of Grecia, and its First King (Alexander III the Great)
Dan. 8:8	Great Horn broken into Four (North, South, East & West)	**Dan.** 8:22	Grecian Kingdom divided into Ptolemy, Seleucus (& Antiochus), Cassander, Lysimachus
Dan. 8:9	Little Horn arises	**Dan.** 8:23a	Pagan Rome (fierce countenance)
Dan. 8:10	Little Horn attacks the host of heaven & stars	**Dan.** 8:23b	Papal Rome (understanding dark sentences; Gospel mysteries)
Dan. 8:11-12	Little Horn takes the place of the 'daily'	**Dan.** 8:24-25	Papal Antichrist (in the place of Christ, vicarius christi) in power
Dan. 8:13-14	2,300 evening-mornings	**Dan.** 8:26-27	2,300 day-years (Oct. 22 1844)

The context of "the daily" being "taken away" (**Dan.** 8:11 KJB), reveals that it has nothing to do with the "little horn" on its horizontal attack phase (**Dan.** 8:9 KJB), since the 'taking away' comes after that phase. This also means that Pagan Rome ("king of fierce countenance"; **Dan.** 8:23a KJB) was not involved in the 'taking away'. The second phase ("king ... understanding dark sentences"; **Dan.** 8:23b KJB) of the "little horn" shows that it begins to attack on the vertical, towards heavenly things (**Dan.** 8:10 KJB), and yet there was still some time before "the daily" was "taken away" (**Dan.** 8:11 KJB). This was a time of transition between Pagan and Papal Rome, when persecution (by Nero, Decius, Diocletian, Hadrian, &c.) of true Christians was still under way, while apostate Christianity (Catholicity) slowly gained political power, such as through Eusebius, Sylvester I and Constantine (300's AD), and persecution continued after true Christianity (**Rev.** 12:6,13-14 KJB) was anathematized by various 'papal' councils. Excellent books to read on this subject are "The Two Republics" by A. T. Jones and "Truth Triumphant" by Benjamin G. Wilkinson.

The Two Republics - https://archive.org/details/sda-a-t-jones-the-two-republics_202301/mode/1up

Truth Triumphant - https://archive.org/details/doctrine-bible-benjamin-g-wilkinson-truth-triumphant_202301/mode/1up

By **Dan.** 8:11-12, Papal Rome is in full power, having gained the armies of the Franks (eldest 'daughter') under Clovis I ('eldest son'; **Dan.** 11:31, "arms" that "stand" on "his part"), and has set itself up in the place of Jesus Christ on earth, as the vicarius christi, or antichristos (AD 508) by implementing the Justinian Code of Roman laws. Pagan Rome had before been divided (AD 476), and its "power, and his seat and great authority" (**Rev.** 13:2 KJB) were already "give[n]" to Papal Rome by the transfer of the Lateran Palace and other offices and titles, such as "Pontifex Maximus". Papal Rome took nothing away from Pagan Rome, but instead Papal Rome had been given many things by Pagan Rome, especially after the Roman emperors had moved the capital to "Byzantium", and renamed (designated) it "Nova Roma" (New Rome), and a little later to "Roma Constantinopolitana" (Constantinople; and much later (AD 1930) it is known by Istanbul following the Turkish wars). Papal Rome absorbed into it many Pagan practices:

THE CATHOLIC WORLD. A MONTHLY MAGAZINE OF GENERAL LITERATURE AND SCIENCE. VOL. LVIII. (58); OCTOBER, 1893. TO MARCH, 1894; NEW YORK: THE OFFICE OF THE CATHOLIC WORLD, 120 WEST 60th STREET. 1894. Copyright, 1894, by VERY REV. A. F. HEWIT.; page 809

> "... **[page 809]** **The church took the pagan philosophy and made it the buckler of faith against the heathen**. **She took the pagan, Ro-man Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day**. **She took the pagan Sunday and made it the Christian Sunday**. **She took the pagan Easter and made it the feast we celebrate during this season**.
>
> *Sunday* and *Easter* day are, if we consider their derivation, much the same. In truth, all Sundays are Sundays only be-cause they are a weekly, partial recurrence of Easter day. **The pagan Sunday was, in a manner, an unconscious preparation for Easter day**. **The sun was a foremost god with heathen-dom**. **Balder the beautiful, the White God, the old Scandina-vians called him**. The sun has worshippers at this hour in Persia and other lands. "Some of you," says Carlyle, "may remember that fancy of Plato's. A man is kept in some dark, underground cave from childhood till maturity; then suddenly is carried to the upper airs. For the first time he sees the sun shining in its splendor overhead. He must fall down, says Plato, and adore it." There is, in truth, something royal, king-ly about the sun, making it a fit emblem of Jesus, the Sun of Justice. **Hence the church in these countries would seem to have said, "Keep that old, pagan name. It shall remain conse-crated, sanctified." And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus**. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as **they compared Mary to the moon, the beau-tiful moon, the beautiful Mary, shedding her mild, beneficent light on the darkness and night of this world**–not light of her own; no Catholic says this; but–light reflected from the sun, Jesus. ..." – https://books.google.com/books?id=pg4XAQAAIAAJ&pg=pa809#v=onepage&q&f=false

THE EXTERNALS OF THE CATHOLIC CHURCH, HER GOVERNMENT, CEREMONIES, FESTIVALS, SACRAMENTALS, AND DEVOTIONS BY REV. JOHN F. SULLIVAN OF THE DIOCESE OF PROVIDENCE, REVISED TO CONFORM TO THE NEW CODE OF CANON LAW, THIRD EDITION, NEW YORK: P. J. KENEDY & SONS PUBLISHERS TO THE HOLY APOSTOLIC SEE, COPYRIGHT, 1917 & 1918 BY P. J. KENEDY & SONS; page 156

"**Nihil Obstat:**
Arthur J. Scanlan, S.T.D.
Censor Librorum

Imprimatur:
✠ John Cardinal Farley, D.D.
Archbishop of New York"

"... **[page 156]** CHAPTER XXVII
HOLY WATER

IT is interesting to note how often our Church has availed herself of practices which were in common use among pagans, and which owed their origin to their appropriateness for express-ing something by material means. The Church and her clergy are "all things to all men, that they may gain all for Christ," and she has often found that it was well to take what was praiseworthy in other forms of worship and adapt it to her own purposes, for the sanctification of her children. Thus it is true, in a certain sense, **that some Catholic rites and ceremonies are a reproduction of those pagan creeds**; but they are the taking of what was best **from paganism**, the keeping of sym-bolical practices which express the religious instinct that is com-mon to all races and times. ..." – https://books.google.com/books?id=4A3AQAAMAAJ&pg=pa156#v=onepage&q&f=false

AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE BY JOHN HENRY CARDINAL NEWMAN, THIRTEENTH IMPRESSION, LONGMANS, GREEN, AND CO., 39 PATERNOSTER ROW, LONDON, NEW YORK AND BOMBAY, 1906, page 373

"... **[page 373]** The example set by St. Gregory in an age of persecution was impetuously followed when a time of peace succeeded. In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church; the one ascetic, the other ritual or ceremonial. **We are told in various ways by Eusebius**,[7] **that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own**. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons; use of calendars; processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison,[8] **are all of pagan origin, and sanctified by their adoption into the Church**.

[7] V. Const. iii. 1, iv. 23, &c.
[8] According to Dr. E. D. Clarke, Travels, vol. i, p. 352. ..." - https://books.google.com/books?id=4d0P6o6FNGsC&pg=pa373#v=onepage&q&f=false

The Roman Catholic Encyclopedia (Online), "M", "St. Michael the Archangel", subsection "Veneration":

"... In Germany, after its evangelization, **St. Michael replaced for the Christians the pagan god Wotan, to whom many mountains were sacred, hence the numerous mountain chapels of St. Michael all over Germany**. ..." - https://www.newadvent.org/cathen/10275b.htm

The Roman Catholic Encyclopedia (Online), "E", "The Real Presence of Christ in the Eucharist":

> "Hence Christ is present in the **sacrament** with His **Flesh and Blood, Body and Soul, Humanity and Divinity**. ...
>
> ... **In the absence of Scriptural proof**, the Church finds a warrant for, and a propriety in, **rendering Divine worship to the Blessed Sacrament in the most ancient and constant tradition** ..." - https://www.newadvent.org/cathen/05573a.htm

The Story of Civilization, Volume IV, The Age of Fath, by Will Durant; A History of Medieval Civilization - Christian, Islamic, and Judaic - from Constantine to Dante: AD. 325-1300; Simon and Schuster, New York: 1950, page 741

> "... **[page 741] The doctrine of the Real Presence developed slowly; its first official formulation was by the Council of Nicea in 787**. In 855 a French Benedictine monk, Ratramnus, taught that the consecrated bread and wine were only spiritually, not carnally, the body and blood of Christ. **About 1045 Berengar, Archdeacon of Tours, questioned the reality of transubstantiation; he was excommunicated** ...
>
> The doctrine was proclaimed as an essential dogma of the Church by the Lateran Council of 1215; and the Council of Trent in 1560 added that every particle of the consecrated wafer, no matter how broken, contains the whole body, blood, and soul of Jesus Christ. **Thus one of the oldest ceremonies of primitive religion – the eating of the god – is widely practiced and revered in European and American civilization today**. ..." - https://archive.org/stream/storyofcivilizat04dura#page/741/mode/1up

Encyclopædia of Religion and Ethics: Volume IX, Mundas-Phrygians, section 'NATURE (Egyptian)'; edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D. Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen and Louis H. Gray, M.A., Ph.D., sometime fellow in Indo-Iranian Languages in Columbia University, New York; Volume IX, Mundas-Phyrgians, New York: Charles Scribner's Sons; Edinburgh: T. & T. Clark, 1917, page 219 (right column)

> "... **[page 219; right column]** In a very remarkable passage quoted by A. Erman (ZA xxxviii. [1900] 30-33) Osiris is addressed as follows:
>
> > 'When canals are dug, ... houses and temples are built, when monuments are transported, and fields are cultivated, when tomb-chapels are excavated, they rest on thee, it is thou who makest them. They are on thy back, though they are more than can be put into writing. [Thy] back hath not an empty place, for they all lie on thy back; but [thou sayest] not: "I am weighted down." Thou art the father and mother of men, they live in thy breath, **they eat of the flesh of thy body**. The Primeval is thy name.'
>
> The last sentences show the process by which Osiris is being gradually transformed. He is now an earth-god; the atmosphere is his also; further, **he is beginning to become a god of sustenance- 'they eat of the flesh of thy body.**' The process takes another step, in which Osiris is identified, not only with the soil, but also with the grain and the fruit-ful plants produced by the soil, and becomes a god of corn and wine. He had already reached this stage by the date of the Pyramid texts. ..." - https://books.google.com/books?id=HT0TAAAAYAAJ&pg=pa219#v=onepage&q&f=false

Encyclopedia of Ancient Deities, edited by Charles Russell Coulter, Patricia Turner, published by McFarland, December 6, 2001; page 367 (right column)

"... **[page 367; right column]** "**Af-Osiris, an aspect of Osiris meaning the "flesh of Osiris**". ..." - https://books.google.com/books?id=sEIngqiKOugC&pg=pa367#v=onepage&q&f=false

The Encyclopedia of Religions., Volume II. E-M, section "Eucharist", by John G.R. Forlong; New York, 1906, page 76

"... **[page 76]** Eucharist. ... **In Egypt wine and *mest* cakes** (like the Hebrew *massoth*, or unleavened cakes, whence probably the **Missa or Mass** was named), **were sacred to Osiris**. ..." - https://books.google.com/books?id=maSQ-4Ag5qsC&pg=pa76#v=onepage&q&f=false

THE TWO BABYLONS; OR, THE PAPAL WORSHIP PROVED TO BE THE WORSHIP OF NIMROD AND HIS WIFE. With Sixty-one Woodcut Illustrations from NINEVEH, BABYLON, EGYPT, POMPEII, &c. BY THE REV. ALEXANDER HISLOP, OF EAST FREE CHURCH, ARBROATH. Third Edition. EDINBURGH: JAMES WOOD, 130, GEORGE STREET. LONDON: HOULSTON AND WRIGHT. MDCCCLXII. (1862), page 233

"... **[page 233]** "**The thin, *round* cake**," says Wilkinson, "**occurs on all (Egyptian) altars**."* Almost every jot or tittle in the Egyptian worship had a symbolical meaning. **The *round disk*, so frequent in the sacred emblems of Egypt, symbolized the *sun***. Now, when **Osiris, the sun-divinity**, became incarnate, and was born, it was not merely that he should give his life as a *sacrifice* for men, but that **he might also be the life and *nourishment* of the souls of men**. ...

... * WILKINSON'S *Egyptians*, vol. v. p.353
† See *ante*, p. 146, Note, in regard to the symbolical meaning of the goose. ..." - https://books.google.com/books?id=GooEAAAAQAAJ&pg=pa233#v=onepage&q&f=false

HISTORY OF THE CONQUEST OF MEXICO. WITH A PRELIMINARY VIEW OF THE ANCIENT MEXICAN CIVILIZATION. AND THE LIFE OF THE CONQUEROR, HERNANDO CORTES BY WILLIAM H. PRESCOTT, AUTHOR OF THE "HISTORY OF FERDINAND AND ISABELLA." ... IN THREE VOLUMES. VOLUME III. (3) EIGHTH EDITION. NEW YORK: HARPER AND BROTHERS, 82, CLIFF STREET. M DCCC XLIX. (1849), pages 383-385

"... **[page 383]** the missionaries ... In their amazement, they did not reflect, whether these things were not the natural expres-sion of the religious feeling common to all nations who have reached even a moderate civilization. They did not inquire, whether the same things were not **practised by other idolatrous people**. They could not suppress their wonder, as they beheld the Cross **[page 383-384]**, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and the image of the cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in ador-ation.[24]

Their surprise was heightened, when **they wit-nessed a religious rite** which reminded them of the Christian **[Catholic]** communion. **On these occasions, an im-age of the tutelary deity of the Aztecs was made of flour of maize, mixed with blood, and, after consecration by the priests, was distributed among [page 384-385] the people, who, as they ate it**, "**showed signs of humiliation and sorrow, declaring it was the flesh of the deity**!"[25]

How could **the Roman Catholic fail to recognise the awful ceremony of the Eu-charist**? ... (note 25.: "**Lo recibian con gran rev-erencia, humiliacion, y lagrimas, diciendo que comian la carne de su Dios**." Veytia, Hist. Antig., lib. 1, cap. 18. - Also, Acosta, lib. 5, cap. 24.) ..." -
https://books.google.com/books?id=IMtSBanB1GYC&pg=pa383#v=onepage&q&f=false
https://books.google.com/books?id=IMtSBanB1GYC&pg=pa384#v=onepage&q&f=false
https://books.google.com/books?id=IMtSBanB1GYC&pg=pa385#v=onepage&q&f=false

Christian Institutions [Essays on Ecclesiastical Subjects]; Arthur Penrhyn Stanley [aka: "STANLEY'S HISTORY"], D.D.; Dean of Westminster; New York, Harper & Brothers, Franklin Square, 1881; [1.] pages 188-189, [2.] page 201; *notation added for clarification

"... **[page 188]** **But there are others** which reveal him to us in another aspect, and which have drifted down through another channel. No saying of ecclesiastical history is more pregnant than that in which Hobbes declares that "the Pope is the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof." This is the true original basis of his dig-nity and power, and it appears even in the minutest details.

***["... But there are others [context: usages of titles/relics of antiquity] ..."]**

If he were to be regarded only as the successor of St. Peter, his chief original seat would, of course, be in the Basilica of St. Peter, over the Apostle's grave. But this is not the case. ..."

"... **[page 189]** **The Pope's proper see and Cathedral is the Basilica of St. John "in the Lateran"—that is, in the Lateran palace which was the real and only bequest of Constantine to the Roman Bishop. It had been the palace of the Lateran family**. From them it passed to the Imperial dynasty. In it the Empress Fausta, wife of Constantine, usually lived. In it, after Constantine's departure to Constantinople, the Roman Bishop dwelt as a great Roman noble. In it accordingly is the true Pontifical throne, on the platform of which are written the words *Hoec est papalis sedes et pontificalis*. Over its front is inscribed the decree, Papal and Imperial, declaring it to be the mother and mistress of all churches. In it he takes possession of the See of Rome, and of the government of the Pontifical States.

Although the story of Constantine's abdication to Pope Sylvester is one of the fables of the Papacy, yet it has in it this truth—that by the retirement of the Emperors to the East, they left Rome without a head, and that vacant place was naturally and imperceptibly filled by the chief of the rising community. **To him the splendor and the attributes, which properly belonged to the Emperor, were unconsciously transferred**.

Here, as in the case of ecclesiastical usages, we trace it in the small details which have lingered in him when they have perished elsewhere. The chair of state, the *sella gestatoria*, in which the Pope is borne aloft, is the ancient palanquin of the Roman nobles, and, of course, of the Roman Princes. The red slippers which he wears are the red shoes, *campagines*, of the Roman Emperor. ...",

"... **[page 201]** the Pope is the ghost of the deceased Roman Empire. ..." -
https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa188#v=onepage&q&f=false
https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa189#v=onepage&q&f=false
https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa201#v=onepage&q&f=false

Papal Red Shoes -
https://duckduckgo.com/?t=ffab&q=pope+wearing+red+shoes&iax=images&ia=images

The Roman Catholic Encyclopedia (Online), "P", "The Pope", subsection "Primacy of honour: titles and insignia; Titles; Pope":

> "... The most noteworthy of the titles are Papa, Summus Pontifex, **Pontifex Maximus**, Servus servorum Dei. ..." - http://www.newadvent.org/cathen/12260a.htm

Wikipedia; article "Pontifex Maximus":

> "The **Pontifex Maximus** (Latin, literally: "greatest bridge-maker") **was the high priest of the College of Pontiffs (Collegium Pontificum) in ancient Rome**. This was the most important position **in the ancient Roman religion**, open only to patricians until 254 BC, when a plebeian first occupied this post. **A distinctly religious office under the early Roman Republic, it gradually became politicized until, beginning with Augustus, it was subsumed into the Imperial office**. Its last use with reference to the emperors is in inscriptions of Gratian [1] (reigned 375–383) who, however, then decided to omit the words "pontifex maximus" from his title. [2] [3]
>
> **The word "pontifex" later became a term used for Christian bishops, [4] including the Bishop of Rome, [5] and the title of "Pontifex Maximus" was applied within the Roman Catholic Church to the Pope as its chief bishop**. It is not included in the Pope's official titles, [6] but appears on buildings, monuments and coins of popes of Renaissance and modern times. … **The Collegium Pontificum (College of Pontiffs) was the most important priesthood of ancient Rome**. The foundation of this sacred college and the office of Pontifex Maximus is attributed to the second king of Rome, Numa Pompilius. [7] ... **In the Roman Republic, the Pontifex Maximus was the highest office in the state religion of ancient Rome and directed the College of Pontiffs**. According to Livy, after the overthrow of the monarchy, the Romans created the priesthood of the rex sacrorum, or "king of sacred rites," to carry out certain religious duties and rituals previously performed by the king. The rex sacrorum was explicitly deprived of military and political power, but the pontifices were permitted to hold both magistracies and military commands. [8] ... **The Pontifex was not simply a priest. He had both political and religious authority**. ..." - http://en.wikipedia.org/wiki/Pontifex_Maximus

"Leviathan" [or the Matter, Forme, & Power of a Common-wealth Ecclesiasticall and Civill]; London, printed for Andrew Crooke, at the Green Dragon in St. Paul's Church-yard 1651; Thomas Hobbes [of Malm[e]sbury]; page 436

> "... **[page 436]** And if a man consider the original of this great ecclesiastical dominion, he will easily perceive that **the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof**: **for so did the papacy start up on a sudden out of the ruins of that heathen power**. ..." - https://web.archive.org/web/20220308134528/https://socialsciences.mcmaster.ca/~econ/ugcm/3ll3/hobbes/Leviathan.pdf

Papal Rome absorbed not only Pagan Rome, but also all of the previous pagan ideologies found in Grecia, Medo-Persia & Babylon (**Dan.** 7:1-28 KJB):

> Revelation 13:2 KJB - And **the beast** which I saw was **like unto a leopard**, and **his feet were as the feet of a bear**, and **his mouth as the mouth of a lion**: and **the dragon gave him his power, and his seat, and great authority**.

Daniel 7:1-28 Symbols	Rev. 13:1-10 Symbols	Daniel 7 & Revelation 13 Identity
saw (vison / dream) Daniel 7:1,2,5,6,7,9,11,13,21	**saw (vison / dream)** Revelation 13:1,2,3	**Spirit of prophecy** Revelation 1:2,9,10, 6:9, 12:11, 19:10
Sea Daniel 7:2,3	**Sea** Revelation 13:1	**Many waters (peoples, nations) gathered together in one place** Genesis 1:10; Isaiah 17:12-13; Revelation 17:15
1,260 Daniel 7:25	**1,260** Revelation 13:5	**1,260 years, 42 months, 3 ½ times** Dan. 7:25, 12:7; Rev. 11:2-3, 12:6,14, 13:5; Luk. 21:24; Num. 14:34; Eze. 4:6
War Daniel 7:21	**War** Revelation 13:4,7	**The Great Controversy continued from Heaven** Daniel 9:26; Revelation 12:7-17
Saints Daniel 7:18,21,22,25,27	**Saints** Revelation 13:6,7,10	**God's 10 Commandments and faith of Jesus keeping people (church)** Romans 1:7; 1 Corinthians 1:2; Revelation 14:7,12
Books Daniel 7:10	**Book** Revelation 13:8	**Books of judgment, life** Daniel 7:10, 12:1
Angels Daniel 7:10,13,16	**Angels** Revelation 13:7	**God's heavenly ministering beings** Psalms 104:4; Hebrews 1:7,14
God (Ancient of days; Father) Daniel 7:9,13,18,22,25,27	**God** Revelation 13:6	**JEHOVAH, the Father** Isaiah 12:2, 26:4
Son of man (Jesus; Lamb) Daniel 7:13,14	**Lamb (Jesus)** Revelation 13:8	**Jesus** John 1:29,36; 1 Corinthians 5:7; Revelation 6:16, 14:10
peoples, nations, languages Daniel 7:14,23,27	**peoples, nations, languages** Revelation 13:3,4,7,8	**The world** Revelation 10:11, 14:6
worship (times and laws of God) Daniel 7:25	**worship (times and laws of God)** Revelation 13:4,8	**Sabbath, the 7th day, the Lord's day** Gen. 2:1-3; Exo. 20:8-11; Isa. 58:13, 66:23; Mar. 2:27; Rev. 1:10, 10:6, 14:7,12
Lion Daniel 7:4	**mouth of a lion** Revelation 13:2	**Babylon (MYSTERY religion)** Daniel 2:37-38, 7:3-4,17, 8:1; Isaiah 13:19, 14:4; Jeremiah 50:17; Revelation 13:1-2
Bear Daniel 7:5	**feet of a bear** Revelation 13:2	**Medo-Persia (Infallibility)** Dan. 2:39, 1:21, 5:25-31, 6:1,8, 7:5, 8:2-4,13-14,20,26, 9:25, 10:1-21, 11:1-2; Isa. 21:2
Leopard Daniel 7:6	**body of a leopard** Revelation 13:2	**Grecia (Philosophy, Immortal Soul / Spirit theology)** Daniel 2:39, 7:6, 8:5-8,21-22, 10:20, 11:2-19; Ezekiel 27:13 (Javan = Greece)
a Dreadful terrible beast Daniel 7:7-8	**a beast** Revelation 13:1,2,3,4	**Rome (Pagan & Papal) (Cruelty, Unmerciful)** Daniel 2:40; Deuteronomy 28:48-58; Daniel 7:7,17,19,23, 8:9-10, 9:26, 11:20~
7 heads-1 Lion, 1 Bear, 4 Leopard, 1 Beast Daniel 7:4-8,11,12,17,19,23	**seven heads** Revelation 13:1	**1 Head of Babylon, 1 Head of Medo-Persia, 4 Heads of Grecia, 1 Head of Rome** Daniel 7:4-8,11,12,17,19,23
ten horns Daniel 7:7-8,20,24	**ten horns** Revelation 13:1	**Divided, Church (tabernacle) & State (palace)** Daniel 2:41-45, 8:10-14,23b., 11:21-45, 12:1-3
kingdom Daniel 7:4-9,12,14,17,18,22,23,24,26,27	**kingdom** Revelation 13:1,2,7	**Any political state of this earth** Isaiah 60:12; Revelation 11:15, 17:12
a mouth speaking great things Daniel 7:8,11,20,25	**mouth speaking great blasphemies** Revelation 13:1,5,6	**Claiming God's prerogatives, & to forgive sins in God's (Jesus') place, persecution** Mark 2:7, 3:29, 9:3; Luke 5:21, 12:10; 1 Timothy 1:13
little horn (mouth & eyes of man, war) Daniel 7:8,11,20,21,24,25	**one of its heads (mouth & eyes, war)** Revelation 13:3,5,6,7	**King, kingdom** Isaiah 7:8; Daniel 7:17, 8:21
Killed Daniel 7:11,26	**Killed** Revelation 13:10	**Martyred for Jesus** Acts 22:20; Revelation 2:13, 6:11, 20:4

Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of **the host**, and by him **the daily** *sacrifice* was **taken away**, and **the place of his sanctuary was cast down**.

Daniel 8:12 KJB - And an host was given *him* against **the daily** *sacrifice* by reason of **transgression**, and it **cast down the truth** to the ground; and it practised, and prospered.

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* **the daily** *sacrifice,* and **the transgression** of **desolation**, to give both **the sanctuary** and **the host** to be trodden under foot?

Daniel 11:31 KJB - And arms shall stand on his part, and **they shall pollute the sanctuary of strength**, and shall **take away the daily** *sacrifice,* and they shall place the abomination that maketh **desolate**.

[1] "Yea, he" ("little horn"; a Roman element; **Dan.** 7:8,20,25, 8:9, 11:36-27 KJB) after "it waxed great, even to the host of heaven" (**Dan.** 8:10 KJB) "magnified himself even to ..."

Isaiah 14:13 KJB - For **thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God**: I will sit also upon the mount of the congregation, in the sides of the north:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds; I will be like the most High**.

Ezekiel 28:17 KJB - **Thine heart was lifted up because of thy beauty**, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Daniel 7:8 KJB - I considered the horns, and, behold, there came up among them another **little horn**, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and **a mouth speaking great things**.

Daniel 7:20 KJB - And of the ten horns that *were* in his head, and ***of* the other which came up**, and before whom three fell; even *of* that horn that had eyes, and **a mouth that spake very great things**, whose look *was* more stout than his fellows.

Daniel 7:25 KJB - And **he shall speak *great* words against the most High**, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 8:25 KJB - And through his policy also he shall cause craft to prosper in his hand; and **he shall magnify himself in his heart**, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Daniel 11:36 KJB - And the king shall do according to his will; and **he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods**, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Daniel 11:37 KJB - Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for **he shall magnify himself above all**.

Obadiah 1:4 KJB - Though **thou exalt *thyself* as the eagle**, and **though thou set thy nest among the stars**, thence will I bring thee down, saith the LORD.

2 Thessalonians 2:4 KJB - Who opposeth and **exalteth himself above all that is called God, or that is worshipped**; so that he as God sitteth in the temple of God, shewing himself that he is God.

Daniel 5:20 KJB - But **when his heart was lifted up, and his mind hardened in pride**, he was deposed from his kingly throne, and they took his glory from him:

1 Timothy 3:6 KJB - Not a novice, **lest being lifted up with pride** he fall into the condemnation of **the devil**.

[2] "... the prince (the "Prince of princes"; **Dan.** 8:25 KJB; Jesus Christ, the High priest of the Heavenly sanctuary) of the host ..."

The "prince of the host" is a reference to Jesus / Michael (**Dan.** 10:13,21, 12:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7 KJB), and "the host" are the followers, His kingdom of royal priests, who minister in His name:

Isa. 9:6 KJB - "... the Prince of Peace ..."
Dan. 8:11 KJB - "... the prince of the host ..."
Dan. 8:25 KJB - "… the Prince of princes ..."
Dan. 9:25 KJB - "... Messiah the Prince ..."
Dan. 9:26 KJB – "... Messiah ... the prince ..."
Dan. 10:13 KJB - "... Michael, one of the chief princes ..."
Dan. 10:21 KJB - "... Michael your prince ..."
Dan. 11:22 KJB - "... the prince of the covenant ..."
Dan. 12:1 KJB - "... Michael ... the great prince ..."
Act. 3:15 KJB - "... the Prince of life ..."
Act. 5:31 KJB - "... a Prince and a Saviour ..."
Rev. 1:5 KJB - "... Jesus Christ ... the prince of the kings of the earth ..."

The same words are also used in **Joshua** 5 KJB, where "captain" is translated from the same word used in **Dan.** 8:11 KJB, where translated as "prince":

Joshua 5:14 KJB - And he said, Nay; but *as* **captain of the host of the LORD** am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith **my lord** unto his servant?

Joshua 5:15 KJB - And **the captain of the LORD'S host** said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

There are many High priests, and chief shepherds of the Temple, whom are called the "princes" **[H8269]** of the sanctuary, and Jesus is the Great High priest, the Chief Shepherd (**Psa.** 80:1; **1 Pet.** 5:4 KJB) over them all, though He be one of many "brethren" (**Heb.** 2:11 KJB):

Isaiah 43:28 KJB - Therefore I have profaned **the princes of the sanctuary**, and have given Jacob to the curse, and Israel to reproaches.

Ezra 8:24 KJB - Then I separated twelve of **the chief of the priests**, Sherebiah, Hashabiah, and ten of their brethren with them,

Ezra 8:29 KJB - Watch ye, and keep *them,* until ye weigh *them* before **the chief of the priests** and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

Ezra 10:5 KJB - Then arose Ezra, and made **the chief priests**, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

[3] "... and by him" ("little horn"; **Dan.** 7:8,20,25, 8:9, 11:36-27 KJB) after "it waxed great, even to the host of heaven" (Dan. 8:10 KJB).

The "by" means the "reason" of / for (**Exo.** 2:23; **2 Chr.** 21:15; **Job** 6:16; **Psa.** 88:9 KJB) or "through" the action (**Isa.** 28:7 KJB) or "at" 'because of' (**Psa.** 104:7 KJB).

[4] "... the daily *sacrifice* was taken away ..."

The "daily" was "taken away" from the "prince of the host" and by the "little horn" ("by him") because of what it / he (the "little horn" with "eyes like the eyes of man, and a mouth speaking great things" (**Dan.** 7:8 KJB) was doing.

The word "sacrifice" is not original to the text and was only meant as a help, being added in italics by the translators of the King James Bible for clarification:

Isaiah - Malachi: John Harding; John Reynolds; Thomas Holland; Richard Kilby; Miles Smith; Richard Brett; Richard Fairclough (Fareclowe) - https://archive.org/details/1611-the-authorized-king-james-bible_202211/page/n952/mode/1up

They, being noble, wise, studious, and prayerful in their work, had been through the very verses that this book goes through at the beginning in their translation efforts (having been in contact with the other translators at Westminster, Oxford & Cambridge:

Genesis - 2 Kings: Lancelot Andrews; John Overall; Hadrian Saravia; Richard Clarke; John Laifield; Robert Tighe; Francis Burleigh; Geoffry King; Richard Thompson; William Bedwell;

1 Chronicles - Ecclesiastes: Edward Lively; John Richardson; Lawrence Chaderton; Francis Dillingham; Thomas Harrison; Roger Andrews; Robert Spalding; Andrew Byng;

Gospels, Acts & Revelation: Thomas Ravis; George Abbot; Richard Eedes; Giles Tomson; Henry Saville; John Perrin (Perne); Ralph Ravens; John Harmar; Leonard Hutten; John Aglionby; James Mountague (Montagu);

Romans - Jude: William Barlow; Ralph Hutchinson (Hutcheson); John Spencer; Roger Fenton; Michael Rabbett; Thomas Sanderson; William Dakins;

Apocrypha: John Duport; William Branthwaite; Jeremiah Radcliffe; Samuel Ward; Andrew Downes; John Bois; Robert Ward).

Here are the rules for the King James Translators.

1. The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.

2. The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.

3. The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.

4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.

5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.

6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.

7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.

8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.

9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.

10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.

11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.

12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.

13. The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

> 14. These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.
>
> 15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.

In so doing, they understood that "the daily" (or continual, or perpetual actions) referred to the entire ministration of the Sanctuary services and the faith of God's people in the Messiah / Christ Jesus (the "prince of the host") to come, to which those types had pointed to, being the very heart of the Everlasting Gospel.

Remember, however, that Christianity on the whole, had long ago lost sight of the Heavenly sanctuary and Christ Jesus' ministration there because of the long period of the 'dark ages' which were brought on by the ascendancy of the Papacy beginning in AD 508 and onward. The translators could not understand how the "daily" of the sanctuary could be taken away again, since the earthly Temple of Jerusalem was long since destroyed, by the Romans in AD 70, and would not be of any use even if it were to be rebuilt again. In fact, Christians still today, who do not know of Christ Jesus' work in the Holy and Most Holy Places in the Heavenly Sanctuary are still looking for a rebuilt Temple on earth and then another taking away of some sacrifice there.

What then is "the daily"? It is ultimately faith in Christ Jesus Himself (it is worthy to note that Sister White, actually capitalizes the "Daily", as like a name, as seen in {ExV 61.2} & {RH, November 1, 1850 par. 11}), the center of the Everlasting Gospel, for the Sanctuary teaches the Gospel in types and shadows, pointing to Him in all that He is and does. The Christian's constant faith in Christ Jesus' true mediation as their great High priest (the man without sin) was in the Heavenly Sanctuary, and once it / this was "taken away", the church's actions / works (obedience, daily overcoming sin through faith), which were to spring from faith therein, shifted from the Heavenly hope to an earthly existence. In so doing, it began to exhibit the works / actions (of sin) which came from believing in a carnal ministration by the vicarius christi, the anti-christ system on earth (the "beast"; **Rev.** 13:1-2 KJB). The mystery of iniquity and the man of sin, that son of perdition "cast down" the "truth" to the "ground":

> Revelation 12:9 KJB - And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
>
> Revelation 12:12 KJB - Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
>
> Revelation 12:13 KJB - And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.*

The words "taken away" are translated from **[H7311]**, "רוּם", "rûm", and it is used in many places to mean removed / taken off of, especially when in connection with the Sanctuary ministrations of the priests, see **Lev.** 4:8,10,19 KJB, &c.

> Leviticus 4:8 KJB - And he shall **take off from it** all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,
>
> Leviticus 4:9 KJB - And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, **it shall he take away**,
>
> Leviticus 4:10 KJB - As **it was taken off from** the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

Instead of Christ Himself (the "prince of the host", a title signifying his High priesthood among the priests (His disciples); **Isa.** 43:28; **Ezr.** 8:29, 10:5; **1 Pet.** 2:9; **Rev.** 1:6, 5:10 KJB, etc.), the heart of the Everlasting Gospel, and His ministration and righteousness above in the Heavenly places being exalted, it was supplanted by a carnal work on earth, through an earthly system of Roman priests and their ministration. The devil's anti (in the place of) Christian (vicarius christi, antichristos) system on earth ("... the accuser of our brethren is cast down ... the devil is come down unto you ... the dragon saw that he was cast unto the earth ..." **Rev.** 12:10,12,13 KJB), exalted / magnified (**2 Thes.** 2:3 KJB) itself over and above that of Jesus (truly, "the Daily" bread) and His – see a past type:

> Isaiah 14:13 KJB - For **thou hast said in thine heart**, **I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north**:

It is also very important to notice these two texts in combination with the previous statements:

> Hebrews 10:11 KJB - And **every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins**:
>
> Isaiah 5:23 KJB - Which justify the wicked for reward, and **take away the righteousness of the righteous from him**!

Look at the text of **Dan.** 12:11 KJB again, for it says, "... from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.", which began in AD 508, with the enforcement of the Justinian Code and its anti-sabbatarian laws by the 'Pope'. For those who advocate that it was "paganism" (as "the daily" assault upon Christ) that was "taken away", would be very hard pressed to demonstrate historically that such took place in AD 508. Paganism had been around since the time of Cain, and worked its way through Babylon, Medo-Persia, Grecia and into Pagan Rome. However, it did not stop there, but was absorbed by Papal Rome (Pagan Rome having given to Papal Rome its "power (ruling authority), and his seat (throne), and great authority (dominion, jurisdiction)"; **Rev.** 13:2 KJB, and not having been taken away at all), as shown by many historical quotes previous. Paganism is still very much 'alive and kicking', as an old saying goes, to this very present day, and not just in the Papacy, but also in the world at large. The only thing that truly makes sense is that the Heavenly ministration of Jesus Christ was obscured, and transferred in faith, to the earthly carnal system as seen, every day, in the Roman Mass.

The text of **2 Thes.** 2:7 KJB also cannot be referring to the Papacy removing, or taking away, Pagan Rome, for the proper context shows that it will be Christ Jesus, at His second Advent, which will take away the Papacy.

[5] "... and the place of his (the "Prince of princes"; **Dan.** 8:25 KJB; Jesus Christ, the High priest of the Heavenly) sanctuary ..."

Take notice of several specific items mentioned:

[1.] the Person, the who - "prince of the host" - Jesus in Heaven:

From the timeline of events, it is known that the "prince of the host" (Jesus) is in Heaven at that prophetic point in time, in the Holy Place (**Rev.** 1:10-20, 4:1-5, 8:3-5 KJB).

[2.] the thing, the what and when - "the daily" - faith in the Heavenly ministration, being "taken away":

From the context, "the daily" is directly connected to this Heavenly 'Person', to 'the place', and to 'the thing' thereof. All of it is dealing with Heavenly (**Dan.** 8:10-11 KJB), not earthly, things. The people of God are indeed physically on earth, and are a Temple unto God (**1 Cor.** 3:16-17; 6:19; **2 Cor.** 6:16; **Eph.** 2:21; **1 Pet.** 2:5; **Rev.** 3:12, 11:1-2 KJB), yet they are a Heavenly people, as citizens enrolled of that far country (**Luk.** 10:20; **Heb.** 12:23 KJB), and being but strangers (**Heb.** 11:13-16 KJB), pilgrims and aliens (Satan has reversed this) here.

[3.] the place, the where - "the place of his sanctuary" - the Heavenly Temple:

From the context in connection with the word "sanctuary" and from the word "place" **[H4349]**, "מָכוֹן", "mâkôn", it is seen that it refers to a Heavenly item, specifically linked with God's Throne in the Heavenly Sanctuary. In several other instances it refers to God's dwelling place (**Exo.** 15:17; **1 Kin.** 8:13; **2 Chr.** 6:2; **Ezr.** 2:68 KJB), even as a place of His footstool before His Throne (**Psa.** 104:5 KJB, combined with **Isa.** 66:1; **Mat.** 5:35; **Act.** 7:49 KJB]:

1 Kings 8:39 KJB - Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

1 Kings 8:43 KJB - Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

1 Kings 8:49 KJB - Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

2 Chronicles 6:30 KJB - Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

2 Chronicles 6:33 KJB - Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

2 Chronicles 6:39 KJB - Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

Psalms 33:14 KJB - From the place of his habitation he looketh upon all the inhabitants of the earth.

Psalms 89:14 KJB - Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

Psalms 97:2 KJB - Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

Isaiah 18:4 KJB - For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

[4.] the why – because of the actions of the "little horn" on earth.

[6] "... was cast down."

Where faith was to enter into the Heavenly places upon that work of Christ Jesus there, by the actions of the "little horn" on earth, "truth" and the "sanctuary" was cast to the earth. By this, many of those people proclaiming to be the people of God were deceived into looking to an earthly carnal service rather than in the Heavenly one. The "daily", or the faith in the ministration of Christ Jesus in Heaven, was "taken away", and supplanted by that which stands in the place of Christ Jesus on earth (vicarius filii dei; vicarius christi, antichristos, antichrist).

Due to those events, sin [through the man of sin; **2 Thes.** 2:3 KJB] increased, and transgression (**Dan.** 8:12-13 KJB) is:

1 John 3:4 KJB - Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law**. (The "also" in the first part refers to having transgressed against the Person of the Father in heaven first, and afterwards his law.)

Romans 3:19 KJB - Now we know that **what things soever the law saith**, it saith to them who are under the law: **that every mouth may be stopped, and all the world may become guilty before God**.

Romans 3:20 KJB - Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law *is* the knowledge of sin**.

Romans 7:7 KJB - What shall we say then? ***Is* the law sin? God forbid**. Nay, **I had not known sin, but by the law**: for **I had not known lust, except the law had said, Thou shalt not covet**. (See **Exo.** 20:17 KJB)

Romans 7:14 KJB - For we know that **the law is spiritual**: but I am carnal, sold under sin.

James 2:8 KJB - If ye **fulfil the royal law** according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: (See **Deu.** 6:5; **Lev.** 19:17-18 KJB)

James 2:9 KJB - But if ye have respect to persons, **ye commit sin, and are convinced of the law as transgressors**.

James 2:10 KJB - For **whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all**.

James 2:11 KJB - For **he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law**. (See **Exo.** 20:13-14 KJB)

James 2:12 KJB - So speak ye, and so do, as they that shall be **judged by the law of liberty**. ("law of liberty"; See also **Psa.** 119:45-47; **Jam.** 1:23-25 KJB)

James 2:13 KJB - For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Job 8:4 KJB - If thy children have **sinned** against him, and he have cast them away for their **transgression**;

Psalms 32:1 KJB - A Psalm of David, Maschil. Blessed is he whose **transgression** is forgiven, whose **sin** is covered.

Romans 4:15 KJB - Because the law worketh wrath: for **where no law is, there is no transgression**.

Romans 5:14 KJB - Nevertheless death reigned from Adam to Moses, even over them that had not **sinned** after the similitude of Adam's **transgression**, who is the figure of him that was to come.

Because the "place of his (Jesus') sanctuary" was "cast down" to the ground, and "thy way, O God, *is* in the sanctuary ..." (**Psa.** 77:13 KJB), that would mean the people would lose sight of the Heavenly Sanctuary, so also losing sight of God's Law (**Rev.** 11:19, 15:8 KJB), the 7th Day the Sabbath (**Gen.** 2:1-3; **Exo.** 20:8-11; **Isa.** 58:13; **Mar.** 2:27-28; **Heb.** 4:9; **Rev.** 1:10, 10:6, 14:6-12 KJB), Jesus Christ the great High priest in the Heavenly, being the way, the truth and the life (**Jhn.** 14:6 KJB). They would then not have victory over sin, but it would have dominion over them and defile them, who are temples, just as Satan before themselves:

Ezekiel 28:18 KJB - **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick**; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Jesus, what is the Truth?

[1] JEHOVAH Elohiym, Father (**Deu.** 32:4 KJB), Son (**Jhn.** 1:17, 14:6 KJB), & Holy Ghost / Spirit (**1 Jhn.** 5:6 KJB).

[2] God's law (**Psa.** 119:142 KJB), commandments (**Psa.** 119:151,172 KJB), will, word & ways (**Psa.** 25:10, 40:7-9, 85:10; **Jhn.** 17:17 KJB).

~

CHAPTER 11

~

Some of the 'pioneers' on Daniel's "daily" and / or on 2 Thes. 2:7 KJB

There are many who rely upon 'church fathers', some anciently, some more modernly, but inevitably those who do, end up in unnecessary disagreements, and splits, because they end up following a man's ideology rather than a plain statement from scripture (KJB). The following references are **NOT** to provide **ANY** foundational material for understanding the scripture (KJB), but are simply given as historical references to their positions as they had studied the present subjects out. Right or wrong in their thinking, statements and / or conclusions, is not the reason they are provided. They are **ONLY** given for historical context in regards the general dispute on the subject at hand. There are two main groupings:

Those that were generally **not** for "the daily" of Daniel being 'paganism':

> Alonzo Trevier Jones, William Warren Prescott, James White (who had at first, understood, 'paganism'), Ellen G. White, O.R.L. Crosier, Joseph Bates (who had at one point, understood, 'paganism'), A. G. Daniels, W. C. White, and others (like Uriah Smith for a time in 1854, see RH, March 28 1854, before taking up the 'paganism' idea over it) in the Millerite and early Advent movement.

Those that were generally **for** "the daily" of Daniel being 'paganism':

> William Miller, Stephen Haskell, Josiah Litch, Joshua V. Himes, Uriah Smith and others in the Millerite and early Advent movement.

The following is non-exhaustive, but instead, only sampled:

William Miller:

Miller's Works. Volume 1. Views of the Prophecies and Prophetic Chronology, Pages 48.2-48.4:

> "... **[page 48.2]** Then in the twelfth chapter of Daniel 11th verse: "And from the time that the daily sacrifice, (meaning abomination,) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons:-MWV1 48.2
>
> **[page 48.3]** 1. It has some immediate connection with "the abomination that maketh desolate," i.e. Papacy, or papal power of Rome, that is "taken away, to set up," etc. Now all must admit that Jewish sacrifices were taken away about five hundred years before Papacy was set up, or exalted.MWV1 48.3
>
> **[page 48.4]** 2. If Jewish sacrifices are here meant, then in A.D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power.

I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matthew 24:15. Luke 21:21. Certainly Christ could not have reference to papal abomination that maketh desolate until Christ's second coming; for that was not set up until nearly five hundred years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thessalonians 2:3-10: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work, which would hinder the rise of the last abomination, until the first was "taken out of the way." Then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, when was Paganism taken out of the way? I answer, it must have been after the ten horns arose out of what is called the Western empire of Rome, which were to arise up and rule one hour, 1 (a little time,) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell, and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Daniel 11:31: "And they shall pollute the sanctuary of strength, and shall 'take away' the daily sacrifice, and they shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Revelation 17:12, 13: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour, (a short time,) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Daniel 7:23: "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. ..." - https://text.egwwritings.org/read/1320.363

Joseph Bates:

Bate's Pamphlet #3 - An Explanation of the Typical and Anti-Typical Sanctuary by the Scriptures, Anti-Type or Substance, & Twenty-Three Hundred Days, pages 131.7-133.3:

"... **[page 131.7]** K. ANTI-TYPE OR SUBSTANCE

Now consider the Tabernacle and furniture in the buildings on the Chart, as a pattern of things in the heavens, and the High Priest to represent the Lord Jesus, as in Hebrews 8:1; 9:1-5.BP3 131.7

[page 131.8] When did Jesus ascend there? Ans. - A. D. 31.BP3 131.8

[page 131.9] Where did he commence his daily Ministration as Mediator for all the world? Ans. - In the Holy Place. Proof - Paul, Hebrews 9:12; John, Revelation 1:12, 14; Jesus, Revelation 2:1. The proof is clear that he was in the Holy Place, where the Golden Candlesticks were, sixty-five years after his ascension, from A. D. 31 to 96, and that his daily ministration could not cease until the end of the appointed time, 2,300, "Evening, Morning," or "daily Sacrifice."BP3 131.9

[page 132.1] The Ancient of Days, (God,) sets between the Cherubims, in the Most Holy Place. This is where he is sought unto when the National Atonement is made. Where then is His THRONE during the daily ministration? Ans. - In the type. See Exodus 29:42-44, and Exodus 30:6, 36. In the anti-type, Jesus says he sets on his Father's Throne, Revelation 3:21. John in vision sees the throne in the Holy Place where the seven lamps of fire are. See Revelation 4:1, 2 and 5; 5:1, 7. God was thereon.BP3 132.1

[page 132.2] How long will Jesus our High Priest Minister in the Holy Place? Answer - Until the appointed time ends.BP3 132.2

TWENTY-THREE HUNDRED DAYS

[page 132.3] Where shall we begin? Ans. - In the 7th year of Artaxerxes, 457 years B. C. Add to this 1843 full years and we come to the end of the appointed time.BP3 132.3

[page 132.4] If it be asked why the twenty-three hundred days ended on the 10th of the 7th month, 1844, we answer because the commandment did not go forth until the middle of B. C. 457, therefore the first six months of that year must be added to B. C. 1844, which brings us to the 10th of the 7th month, 1844, which two numbers add together, and the result is 2300 years, full and complete.BP3 132.4

[page 132.5] The typical High Priests appointed time was unto 365 days [one year.] Our High Priest's appointed time to cleanse the Sanctuary was unto 2,300 days, [years,] the 10th day of the 7th month was the time in the year: never to be altered. "Every thing upon his day." Leviticus 23:4, 37.BP3 132.5

[page 132.6] The work of the High Priest continued on in the type until Jesus was crucified and nailed, the sacrifice and oblation, to his cross, (Daniel 9:27; Colossians 2:14,) in the midst of the seventieth week. Here the work of the schoolmaster ceased, (Galatians 3:23-26,) when Christ ascended and entered the Holy, (Hebrews 9:12,) then faith came. This was in the Spring of A.D. 31.BP3 132.6

[page 133.1] To this add the last half of the seventieth week, viz: Three and a half years, and we have the 7th month, A. D. 34. Here ends the 490 years of the seventy weeks. To this add 1810 years, and the 2300 years are complete, ending in the fall of 1844.BP3 133.1

[page 133.2] Now to the 1810 years add the three and a half years the last of the seventy, and we have the whole time, viz. 1813 years, (save forty days,) for the time of the daily ministration of our High Priest in the Holy Place in Heaven.BP3 133.2

[page 133.3] Here his work ceased; Ministering and Mediating for the whole world forever; and he like his pattern in the type, entered the Most Holy Place, bearing upon his breast plate of Judgment the twelve tribes of the House of Israel. See Exodus 28:29, and Revelation 7:4. Here theBP3 133.3 ..." - https://text.egwwritings.org/read/974.75
https://text.egwwritings.org/read/974.83

Stephen N. Haskell:

The Bible Handbook, By Stephen N. Haskell; Page 127.8:

> "... **[page 127.8]** • Daniel 12:11, margin. Daily (paganism) taken away (508 A.D.) "to set up the abomination" that maketh desolate; 508 A.D. plus 1290 equals 1798 A.D., beginning of the time of the end when the sealed word would be opened and studied. The word "sacrifice" is supplied by man's wisdom, and is not in the text. Early Writings, 74. ..." - https://text.egwwritings.org/read/978.1844

Alonzo Trevier Jones:

The Consecrated Way to Christian Perfection (1905); Chapter XIII, The Transgression and Abomination of Desolation; pages 98.1-103.1:

> "... **[page 98.1]** Now let us read verses 11 and 12 of Daniel 8 and it will be plainly seen that here is exactly the place where Paul found the scripture from which he taught the Thessalonians concerning the "man of sin" and the "mystery of iniquity:" "Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered."CWCP 98.1
>
> **[page 98.2]** This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God and of Christianity.CWCP 98.2
>
> **[page 98.3]** Let us read it again. "Yea, he [the little horn—the man of sin] magnified himself even to the Prince of the host ["against the Prince of princes"—Christ], and by him [the man of sin] the daily sacrifice [the continual service, the ministry, and the priesthood of Christ] was taken away, and the place of His sanctuary [the sanctuary of the prince of the host, of the Prince of princes—Christ] was cast down. And an host was given him [the man of sin] against the daily sacrifice [against the continual service, of the ministry of Christ, the Prince of the host] by reason of transgression cast down the truth to the ground; and it practiced, and prospered."CWCP 98.3
>
> **[page 98.4]** It was "by reason of transgression," that is, by reason of sin, that this power gained "the host" that was used to cast down the truth to the ground, to shut away from the church and the world Christ's priesthood, His ministry, and His sanctuary; and to cast it all down to the ground and tread it underfoot. It was by reason of transgression that this was accomplished. Transgression is sin, and this is the consideration and the revelation upon which the apostle in 2 Thessalonians defines this power as the "man of sin" and the "mystery of iniquity."CWCP 98.4
>
> **[page 99.1]** In Daniel 8:11-13; 11:31; and 12:11, it will be noticed that the word "sacrifice" is in every case supplied. And it is wholly supplied, for in its place in the original there is no word at all. In the original the only word that stands in this place is the word tamid, that is here translated "daily." And in these places the expression "daily" does not refer to the daily sacrifice any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the sacrifice was only a part. The word tamid in itself signifies "continuous or continual," "constant," "stable," "sure," "constantly," "evermore." Only such words as these express the thought of the original word, which, in the text under consideration, is translated "daily." In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service in the sanctuary.CWCP 99.1

[page 99.2] And it is this continual service of Christ, the true High Priest, "who continueth ever," and "who is consecrated forevermore" in "an unchangeable priesthood"—it is this continual service of our great High Priest, which the man of sin, the Papacy, has taken away. It is the sanctuary and the true tabernacle in which this true High Priest exercises His continual ministry that has been cast down by "the transgression of desolation." It is this ministry and this sanctuary that the "man of sin" has taken away from the church and shut away from the world and has cast down to the ground and stamped upon and in place of which it has set up itself "the abomination that maketh desolate." What the former Rome did physically to the visible or earthly sanctuary, which was "the figure of the true" (Daniel 9:26, 27; Matthew 24:15), that the latter Rome has done spiritually to the invisible or heavenly sanctuary that is in itself the true." Daniel 11:31; 12:11; 8:11, 13.CWCP 99.2

[page 100.1] In the footnote quotation on page 91 [see below] it is shown that in the apostasy, the bishops, presbyters, deacons, and the eucharist were made to succeed the high priest, priests, Levites and sacrifices of the Levitical system. Now by every evidence of the Scriptures, it is certain that, in the order of God it was Christ and His ministry and sanctuary in heaven and this alone, that in truth was the object of the Levitical system and that is truly the Christian succession to that system. Therefore when in and by the apostasy the system of bishops as high priests, presbyters as priests, deacons as Levites, and the Supper as a sacrifice was insinuated as the Christian succession to the Levitical system, this of itself was nothing else than to put this false system of the apostasy in the place of the true, completely to shut out the true, and finally, to cast it down to the ground and stamp upon it.CWCP 100.1

[page 100.2] And this is how it is that this great Christian truth of the true priesthood, ministry, and sanctuary of Christ is not known to the Christian world today. The "man of sin" has taken it away and cast it down to the ground and stamped upon it. The "mystery of iniquity" has hid this great truth from the church and the world during all these ages in which the man of sin has held place in the world and has passed itself off as God and its iniquitous host as the church of God.CWCP 100.2

[page 101.1] And yet, even the "man of sin," the "mystery of iniquity," itself bears witness to the necessity of such a service in the church in behalf of sins. For though the "man of sin," the "mystery of iniquity," has taken away the true priesthood, ministry, and sanctuary of Christ and has cast these down to the ground to be stamped upon and has completely hid them from the eyes of the Christian world, yet she did not utterly throw away the idea. No, she threw away the true and cast down the true to the ground but, retaining the idea in the place of the true, she built up in her own realm an utterly false structure.CWCP 101.1

[page 101.2] In the place of Christ, the true and divine High Priest of God's own appointment in heaven, she has substituted a human, sinful, and sinning priesthood on earth. In the place of the continual, heavenly ministry of Christ in His true priesthood upon His true sacrifice, she has substituted only an interval ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day "daily sacrifice of the mass." And in the place of the sanctuary and the true tabernacle, which the Lord pitched and not man, she has substituted her own meeting-places of wood and stone, to which she applies the term "sanctuary." Thus, instead of the one continual High Priest, the one continual ministry, and the one continual sanctuary in heaven, which God has ordained and which is the only true, she has devised out of her own heart and substituted for the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, on earth, which in every possible relation are only human and utterly false.CWCP 101.2

[page 102.1] And it can never take away sin. No earthly priesthood, no earthly ministry, no earthly sacrifice or service in any earthly sanctuary can ever take away sin. In the book of Hebrews we have seen that even the priesthood, the ministry, the sacrifice, and the service in the earthly sanctuary—the very service which the Lord Himself ordained on earth—never took away sin. The inspired record is that they never did take away sin, and that they never could take away sin.CWCP 102.1

[page 102.2] It is only the priesthood and the ministry of Christ that can ever take away sin. And this is a priesthood and a ministry in heaven and of a sanctuary that is in heaven. For when Christ was on earth he was not a priest and if He had remained on earth until this hour, He would not yet be a priest, as it stands written, "If he were on earth, He should not be a priest." Hebrews 8:4. Thus, by plain word and abundant illustration, God has demonstrated that no earthly priesthood, sacrifice, or ministry can ever take away sin.CWCP 102.2

[page 102.3] If any such could take away sin, then why could not that which God Himself ordained on earth take away sin? If any such could take away sin, then why change the priesthood and the ministry from earth to heaven? Therefore, by the plain word of the Lord, it is plain that the priesthood, the ministry, the sacrifice, and the sanctuary which the Papacy has set up and operates on earth can never take away sin, but, instead, only perpetuates sin, is a fraud, an imposture, and the very "transgression" and "abomination of desolation" is the most holy place.CWCP 102.3

[page 103.1] And that this conclusion and statement as to what the papal system really is is not extravagant nor far-fetched, is confirmed by the words of Cardinal Baronius, the standard annalist of the papacy. Writing of the tenth century, he says: "In this century the abomination of desolation was seen in the temple of the Lord; and in the See of St. Peter, reverenced by angels, were placed the most wicked of men; not pontiffs, but monsters." And the council of Rheims in 991 declared the papacy to be "the man of sin, the mystery of iniquity."CWCP 103.1 ..." - https://text.egwwritings.org/read/1124.449

Josiah Litch:

Judaism Overthrown; with the Scripture Evidence of the Epoch of the Kingdom in 1843. By Josiah Litch. Boston: Published by Joshua V. Himes, 14 Devonshire Street.1843; page 32.5:

"... **[page 32.5]** The powers mentioned in verse 13, to tread down the sanctuary and host were, "the daily (or continual) and transgression of desolation." The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The first was paganism, the second, popery. The one gave way to the other. But both were abominations, and crushed the church of God. ..." - https://text.egwwritings.org/read/1006.144

Joshua V. Himes:

The First Report of the General Conference of Christians Expecting the Advent of the Lord Jesus Christ, HELD IN BOSTON, OCT. 14, 15, 1840. by Joshua V. Himes; Pages 89.1-90.1:

"... **[page 89.1]** Then in the 12th chapter of Daniel 11th verse, "And from the time that the daily sacrifice (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days."

There is some difficulty in knowing what is here intended by “daily sacrifice” in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1st. It has some immediate connexion with “the abomination that maketh desolate,” i. e., Papacy, or papal power of Rome, that is “taken away to set up,” etc. Now all must admit, that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called “daily sacrifice,” is Rome pagan abomination; the same as Christ has reference to in Matthew 24:15. Luke 21:21. Certainly Christ could not have reference to papal abomination that maketh desolate until Christ’s second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thessalonians 2:3-10: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” Here Paul shows plainly, that there was one abomination then at work which would binder the rise of the last abomination, until the first was “taken out of the way;” then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour 72 (a little time) with the beast, pagan: for this little horn was to arise or be “set up” among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until “they,” the ten kings, had “polluted the sanctuary of strength,” (meaning Rome.) Daniel 11:31: “And they shall pollute the sanctuary of strength, and shall ‘take away’ the daily sacrifice, and they shall place the abomination that maketh desolate.” Who shall do this? I answer, the ten horns, or kings. Revelation 17:12, 13: “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast.” The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Daniel 7:23: “Thus he said, the fourth beast shall be the fourth kingdom upon earth.” And as papal Rome had not yet been “setup,” we must of necessity call this beast Rome pagan. Then he tells us, Revelation 17:13, “These (ten kings) have one mind,” that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, “and shall give their power and strength to the beast,” meaning Rome papal; for now this beast is “set up,” and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.FRGC 89.1

[page 90.1] Then the abomination that maketh desolate began his rule in the fourth kingdom, when “the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority,” Revelation 13:2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Revelation 17:18. ...” - https://text.egwwritings.org/read/942.585

Uriah Smith:

The Advent Review and Sabbath Herlad, Volume 5 (1854); March 28, 1854, Rochester, NY, Third-Day, No. 10, The Sanctuary, page 77.15-78.17:

"... **[page 77.15]** 2. HOW IS THE SANCTUARY CLEANSED? or, What is the nature of its cleansing, and how is it accomplished? With the earthly sanctuary there was connected a ministration, which Paul says served unto the example and shadow of heavenly things. By the ministration therefore of the earthly sanctuary, is shadowed forth the ministration of the heavenly Sanctuary. And when we see the work that was carried out on earth, we may understand the work that is carried on in heaven. We will then notice, briefly,ARSH March 28, 1854, page 77.15

[page 77.16] The Ministration and Cleansing of the earthly sanctuary. This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt-offering, [Exodus 29:38-43,] the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them; [Exodus 30;] also, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts, [Numbers 28; 29,] besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.ARSH March 28, 1854, page 77.16

[page 78.1] This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the sanctuary. Leviticus 1; 3; 4. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself.ARSH March 28, 1854, page 78.1

[page 78.2] This ministration went on continually through the year; and so through the sacrifices were the sins of the people transferred to the sanctuary; hence, the necessity of its being cleansed; which brings us to the second division of the ministration; namely, the yearly service, or cleansing of the sanctuary. To accomplish this, the work of the high priest was changed from the holy place, where he had ministered during the year, to the most holy within the vale. It took place on the tenth day of the seventh month. Leviticus 16:29. Here he entered with the blood of a bullock as a sin-offering for himself. Leviticus 16:3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin-offering; upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people, (verse 15,) and bore his blood within the vale, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times, and made an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins, etc. Verse 16. And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he brought the live goat, (that is the scape-goat,) and laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and sent him away by the hand of a fit man into the wilderness; and the goat bore upon him all their iniquities into a land not inhabited. Verses 20-22.

This done, the cleansing of the sanctuary was finished; the sins of the people were borne away, and the yearly round of ministration in both the holy places was complete. In view of these facts, let us listen to the teachings of Paul in regard toARSH March 28, 1854, page 78.2

[page 78.3] The Ministration and Cleansing of the heavenly Sanctuary. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the True Tabernacle which the Lord pitched and not man." Hebrews 8:2. This settles the point that there is a minister in the heavenly Sanctuary as there were ministers or priests in the earthly sanctuary. Verse 3. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." This fixes another fact; namely, that the minister of the heavenly Sanctuary has an offering to make as well as the priests of the earthly or typical sanctuary.ARSH March 28, 1854, page 78.3

[page 78.4] Who is this minister, and what is his offering? Chap 9:11, 12. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." We have now learned that Christ is our great High Priest, and the minister of the heavenly Sanctuary; that he offers his own blood instead of the blood of goats and calves which the priests offered in the earthly ministration, and the earthly ministration is typical of the heavenly, as Paul says, [Hebrews 8:5,] "Who serve unto the example and shadow of heavenly things."ARSH March 28, 1854, page 78.4

[page 78.5] Between them there was this difference: the earthly priests were many, because they were not suffered to continue by reason of death; [Hebrews 7:23;] and their ministration was many times repeated, one round being completed every year; but the priesthood of Christ is an unchangeable priesthood; [Hebrews 7:24;] for he is made a priest forever after the order of Melchisedec; (verse 21;) and once for all hath he offered up himself a sacrifice for our sins. Hebrews 7:27; 9:25, 26, 28. On him was laid the iniquity of us all, [Isaiah 53:6,] and he bare our sins in his own body on the tree. 1 Peter 2:24. In this connection study carefully Hebrews, chapters, 7-10. Christ, then, is the great antitype of the offerings connected with the typical sanctuary; and he who brought his victim to the door of the tabernacle, to be then slain on account of his transgression, through that sacrifice pointed to "the Lamb of God, which taketh away the sin of the world."ARSH March 28, 1854, page 78.5

[page 78.6] Here is made manifest the wisdom and goodness of God. Thus was instituted that system of types and shadows that through them the people of that dispensation might lay hold on the merits of a coming Saviour; and that we, while there is now no sanctuary on earth with its ministration carried on before us, might look back upon these, and thus learn the work of the heavenly Sanctuary where our great High Priest is now ministering for us.ARSH March 28, 1854, page 78.6

[page 78.7] By our investigation, thus far, we have found that several important points are established by the Word of God; viz., 1. That the Sanctuary, the pattern or antitype of the earthly building is in heaven. 2. That Christ is the minister of that Sanctuary. 3. That the ministration of the priests connected with the earthly sanctuary, pointed to the ministration of Christ in the heavenly Sanctuary.ARSH March 28, 1854, page 78.7

[page 78.8] We will now consider the time when the heavenly Sanctuary took the place of the earthly, when the type met its antitype, and the shadow was lost in the substance - and the events that marked the change.ARSH March 28, 1854, page 78.8

[page 78.9] In regard to the point of time there can be no dispute: the shadow ceases when the substance comes: the type cannot reach beyond the antitype: the offering of goats and calves was no longer serviceable when the great offering for the world, Christ the Son of God, had died on Calvary. Here then is the dividing point. Christ said as he departed from the temple. “O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.” Matthew 23:37, 38. And when amid the terrific scenes of the crucifixion day, the vail of the temple was rent in twain from the top to the bottom, it was a solemn demonstration that its services were forever finished; for that blood was now shed that was to be ministered for us in the heavenly Sanctuary, and there from henceforth, the world was to look for salvation and pardon.ARSH March 28, 1854, page 78.9

[page 78.10] The sacrifice of the New Testament being offered up, at once connects us with that Tabernacle where his blood is to be ministered: it is impossible to disconnect the idea: we cannot unlink the chain and step off upon the land of Palestine or any other portion of the earth as the Sanctuary: those who attempt to do this destroy all the significancy of these types, and render the whole typical dispensation from Moses to Christ, void and of none effect.ARSH March 28, 1854, page 78.10

[page 78.11] We have now seen when the typical or earthly sanctuary gave place to the Sanctuary in heaven; and Christ, when he ascended, there began, as a minister of that Sanctuary, his mediation for us. He began his ministration in the first apartment, as we may learn from these facts: 1. That the Sanctuary in heaven has two apartments, or it was not, as declared to be, the pattern of the earthly. 2. If there are two apartments, they are both designed for some purpose. 3. As the blood of those sacrifices of which Christ was the antitype, was offered in both apartments of the earthly sanctuary, so his blood must be ministered in both apartments of the heavenly Sanctuary to fulfill the type.ARSH March 28, 1854, page 78.11

[page 78.12] Since, then, we are perfectly satisfied when the service commenced in heaven, and where it commenced, i. e., in the first apartment, we next inquire, How long will it thus continue? How long will that division of the ministration continue, ere the final work of cleansing the Sanctuary is commenced?ARSH March 28, 1854, page 78.12

[page 78.13] This is that question which is graciously answered by the Word of God. Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. But how do we know that this refers to the heavenly Sanctuary? We know from the fact that only 490 of the 2300 days are allotted to the Jews and the earthly sanctuary. “Seventy weeks are cut off upon thy people and upon thy holy city.” Daniel 9:24. The Prophet then introduces the heavenly Sanctuary with these words, “To anoint the most Holy.” This refers to an act preparatory to the commencement of the ministration in the sanctuary, which was to anoint both the holy places and all the sacred vessels. Exodus 40:9-11.ARSH March 28, 1854, page 78.13

[page 78.14] Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. We are now prepared to understand the nature of the cleansing of the Sanctuary, and what is to be understood by that expression.

Look back to the type ordained expressly to shadow forth the work in heaven, and what are we taught? We there see the high priest on the tenth day of the seventh month entering in within the vail into the most holy place, to make an atonement for the people and cleanse the sanctuary. Leviticus 16. Hence we learn that our great High Priest at the end of the 2300 days entered into the Most Holy Place of the heavenly Sanctuary, and there commenced the final work of cleansing that Sanctuary.ARSH March 28, 1854, page 78.14

[page 78.15] But it may be asked, How can there be anything in heaven that needs cleansing, anything that is impure? We would reply, that the expression, "then shall the Sanctuary be cleansed," does not imply that the Sanctuary is of itself impure. Look at the earthly sanctuary. Into the holiest of all, where God manifested his glory, the high priest alone entered, once only, every year. Was there any thing to make that literally impure? certainly not; yet it was, according to law, to be cleansed. Why? Because the sins of the people had been borne in there by the blood of sin-offering, and from these it must be freed: in this sense only it was impure.ARSH March 28, 1854, page 78.15

[page 78.16] So with the heavenly Sanctuary. The sins of all those who come to Christ for salvation and pardon, are through his blood transferred to the Sanctuary: from these it must be cleansed. All can understand this. Paul also bears direct testimony to this point. He says: And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Hebrews 9:22, 23. That is, the patterns of things in the heavens (the earthly holy places) were cleansed with the blood of goats and calves, but the heavenly things themselves (the True Tabernacle in heaven) with better sacrifices than these, that is, with the blood of Christ; and Paul here plainly states that both were cleansed for one and the same reason.ARSH March 28, 1854, page 78.16

[page 78.17] Again, we read in Daniel 8:13, about treading the Sanctuary under foot; and it may be asked how a Sanctuary in heaven can be trodden under foot. These expressions are figurative as will be seen by Hebrews 10:29, which speaks of treading under foot the Son of God. The Sanctuary can be trodden underfoot in the same sense that the Son of God, its minister can. Thus the Pope has trodden under foot the Sanctuary, by calling his own sanctuary, or temple, the temple of God, and turning away the worship of men from the temple of God in heaven to his own sanctuary at Rome. And he has trodden under foot the Son of God, the minister of that Sanctuary, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ.ARSH March 28, 1854, page 78.17 ..." - https://text.egwwritings.org/read/1643.2581

The Seven Heads of Revelation 12, 13, and 17, by Uriah Smith; page 25.1:

"... **[page 25.1]** But Rome went through some very wonderful metamorphoses; and the prophecy undertakes to note these changes without destroying the unity of the symbol. It is all the while one horn; but it appears in two characters apparently antagonistic to each other. One phase which the empire had long maintained was suddenly met by a hostile influence which arose in the empire itself, and which completely changed it over into another phase; and this, though prompted by the same spirit, was apparently the deadly antagonist of the first. The symbol is viewed as an oppressor of the church, and in its first phase is called "the daily" (desolation), and in its second phase, "the transgression of desolation." The first was pagan, the second professedly Christian. And this change could be accomplished only by the taking away of paganism by the corrupted form of Christianity which finally took possession of the Roman world. Rome in its pagan form was a persecutor of the people of God, first in the persons of the Jews, and, secondly, in the persons of Christians.

And in its papal form, it persecuted more terribly still, true Christians who refused to follow the apostasy. But between the gradual undermining and overthrow of paganism, and the degeneracy of a professedly Christian church into a persecuting power, there must have been a period during which Christians ceased to be the object of persecution and the state ceased to be a persecuting government. The prophecy describes this change in the following words: "And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression," etc. This language indicates a most remarkable transformation in the government. Now let it be borne in mind that John in Revelation 17, is viewing the same power, covering the same time, and noting the same changes, and he describes this marvelous metamorphosis by saying, "The beast that was, and is not, and yet is;" that is, a beast which for a time existed, and afterward for awhile ceased to be, and then again appeared, as an active, persecuting power. Thus Revelation 18:8, becomes an exact parallel to Daniel 8:11, 12; and the course of history has filled out fully and impressively the picture drawn by both Daniel and John. Bearing in mind that it is the persecuting character of this power that gives it a place in prophecy, how would the scene appear to a beholder? He would see, first, "the daily," or paganism, oppressing the church; then, after a time he would see paganism undermined, restrained, and taken away, and the place of his sanctuary cast down. The oppression of the church under that phase, would be caused to cease, and so the beast as a persecutor would disappear and apparently cease to be. For a time, then, the beast "is not." Then under apostate Christianity, it begins its work of persecution again, and thus reappears, so that it can be said of it, that it "yet is." These facts very clearly meet the conditions set forth in the prophecy; and it seems very certain to the writer that they are the only ones in all the range of history to which the expression "was, and is not, and yet is," can apply.SHR 25.1 ..." - https://text.egwwritings.org/read/1411.2

Apollos Hale:

The Second Advent Manual, 1290 and 1335 Days, or Years; pages 70.3-70.4:

"... **[page 70.3]** All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.TSAM 70.3

[page 70.4] By the different forms of Paganism,—which was the daily, or then existing abomination of Daniel's day, and the "transgression of desolation," Popery,—"the church has been trodden under foot "from the days of the kings of Assyria unto this day."TSAM 70.4 ..." - https://text.egwwritings.org/read/1203.310

Ellet Joseph Waggoner:

The Signs of the Times, Volume 11 (1885); November 19, 1885, "The Little Horn of Daniel 8", The Signs of the Times 11, 44, page 694.8:

"... **[page 694.8]** If only one more point can be noted concerning this little horn, and that is to show the change from pagan to papal Rome, for that is expressly noted. We quote: "Yea, he magnified himself even to the prince of the host [evidently referring to Christ, see verse 25, last clause], and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground, and it practice, and prospered." Daniel 8:11, 12. In this quotation we have purposely omitted the word sacrifice, because it is superfluous. There is nothing in the original that gives even the slightest hint of such a word.

From verse 13 we learn what should be understood after “daily.” “How long shall be the vision concerning the daily and the transgression of desolation?” The daily what? Why, the daily desolation, of course. So then we have in this chapter a mighty desolating power brought to view under two phases,-the daily desolation, and the transgression of desolation. These two expressions can refer to nothing else but the two great phases of Rome, paganism and papacy. ...” - https://text.egwwritings.org/read/1538.1402

William Warren Prescott:

“The Daily” - A Brief Reply to Two Leaflets on This Subject; pages 1.1-23.1:

“... **[page 1.1]** TABLE OF CONTENTS

The “Daily” in “Early Writings” 2 Wm. Miller’s Exposition of the “Daily” 4 Some History Considered 6 A New Interpretation of the “Daily” 10 Christianity in Britain 11 Another “Square Contradiction” Examined 12 The Testimony of History 13 Authorized or Unauthorized Translations 16 The Interpretation of the Prophecy 17 What the Papacy Has Taken Away 20 What the Third Angel’s Message Restores 22

DURING the past year two leaflets dealing with the “daily” of the eighth chapter of Daniel have been issued in which an effort has been made to maintain the view that the “daily” is paganism, and that it was taken away in a. d. 508. Against those who entertain a different interpretation of this prophecy, the serious charge is made in both leaflets that in their teaching they are squarely contradicting the plain statements of the spirit of prophecy.THD 1.1

[page 1.2] These circumstances justify the appearance of this leaflet, the purpose of which is to present some facts bearing upon this question, and to establish the truth of the matter. Every interpretation of a fulfilled prophecy must be in harmony with facts; and questions of difference are to be settled, not by mere assertions or unwarranted claims, but by such evidence as will stand the closest examination. It should be our sincere aim to know and teach the truth, and we should be prepared to do what we are constantly asking others to do, viz., to accept evidence, and to change our views when they are proved to be incorrect. It is no discredit to a sincere man to be found mistaken, but he discredits himself when he refuses to correct a mistake which has been plainly pointed out. It is more important to know the truth than to cling to a traditional teaching.THD 1.2

The “Daily” in “Early Writings”

[page 2.1] Inasmuch as an appeal has been made to the teaching of the spirit of prophecy as the basis for the claim that the “daily” of Daniel 8 is paganism, and that it was taken away in 508 a. d., it seems necessary to consider what is said in the spirit of prophecy concerning the “daily,” in order that, if possible, the prejudice which has been created by the misinterpretation of a certain quotation may be removed. But instead of quoting one or two sentences out of their connection, and interpreting them in harmony with a preconceived opinion, we will quote more at length the passage in question, as found in “Early Writings” (edition of 1893), page 64 of the first part:-THD 2.1

[page 2.2] I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.THD 2.2

[page 2.3] Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily;" but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.THD 2.3

[page 2.4] The Lord has showed me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.THD 2.4

[page 2.5] The reading of this extract will make it clear to any unprejudiced mind that the topic under consideration is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that "the daily sacrifice" referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word "sacrifice" in the expression "the daily sacrifice." The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in b. c. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word "sacrifice" should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfilment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed. "Time has never been a test since 1844, and it will never again be a test."THD 2.5

[page 3.1] This same general statement was made later, and is found on page 107, second part of the same edition of "Early Writings," being the seventh paragraph of the article entitled "The Advent Movement Illustrated:"-THD 3.1

[page 3.2] Jesus did not come to earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.THD 3.2

[page 4.1] That this is the right view of this instruction given through the spirit of prophecy, will appear more plainly when we remember that since 1844 there has been until recently no difference of opinion as to what the "daily" was, and that the confusion which arose after 1844 was not on account of a change of interpretation in this respect, but because of the many attempts to readjust the prophetic period of 2300 years and to set new times still in the future for the expiration of this period, and for the appearance of Christ in the clouds of heaven; therefore, it is said;

"When union existed before 1844, nearly all were united on the correct view of the 'daily;' but in the confusion since 1844 other views have been embraced, and darkness and confusion have followed." The "other views" were with reference to the time, concerning which many different interpretations were brought forward, causing "darkness and confusion," but during all that period there was no controversy as to what the "daily" represented.THD 4.1

[page 4.2] In interpreting this prophecy the early Adventists placed the emphasis upon the question, "How long shall be the vision concerning the 'daily'?" etc., and upon the reply, "Unto two thousand and three hundred evenings and mornings." This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view.THD 4.2

Wm. Miller's Exposition of the "Daily"

[page 4.3] That this is the true meaning of this passage in "Early Writings" becomes still more evident when we state some views entertained previous to 1844 in the exposition of the "daily." An examination of William Miller's lectures and of the writings of other Advent believers in the publications of that time, shows that the following views were taught:-THD 4.3

[page 5.1] 1. The first beast of Revelation 13 was a symbol of pagan Rome. 2. The two-horned beast of Revelation 13 was a symbol of the Papacy. 3. The six hundred sixty and six (Revelation 13; 18) represented the duration of the life of the pagan Roman beast. 4. The commencement of this period was placed in b. c. 158, when it was declared that the league with the Jews was made. 5. The termination of this period of 666 years was obtained by subtracting 158 from 666, thus giving 508 a. d.THD 5.1

[page 5.2] It will be seen at once that if the statement in "Early Writings" that "when union existed, before 1844, nearly all were united on the correct view of the 'daily,'" means that they taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Since the rise of this third angel's message it has been taught that the first beast of Revelation 13 was not pagan Rome, but papal Rome; that the two-horned beast was not the Papacy, but the United States; that the 666 years was not the duration of the life of the pagan beast, but the number of the name of the beast; that the Jewish league was not made in b. c. 158, but rather in b. c. 161. Furthermore, granting every other position to be true, if the 666 years commenced in b. c. 158, they would end in a. d. 509, not in a. d. 508.THD 5.2

[page 5.3] There are two leading ideas connected with the "daily" in Daniel 8; one is the meaning of the "daily," the other is the time period connected with the "daily" as indicated by the question, "How long shall be the vision concerning the daily?" etc. It is evident that this passage in "Early Writings" refers to the time period, and testifies that the view which made this period end in 1844 was "the correct view of the 'daily.'" Any other interpretation of this instruction involves the most serious difficulties. It will be shown later in this leaflet that any effort to use this passage in "Early Writings" to maintain the view that the "daily" was paganism, and that it was taken away in a. d. 508, arrays the spirit of prophecy squarely against the united testimony of history.THD 5.3

Some History Considered

[page 6.1] It may be proper here to examine briefly the history which is adduced in support of the claim that paganism was taken away in a. d. 508.

In the comments on Daniel 11:31, found in "Thoughts on Daniel," a quotation is made from the historian Gibbon to prove that "in 508 their [the adherents of the papal party] partisan zeal culminated in a whirlwind of fanaticism and civil war which swept in fire and blood through the streets of the Eastern capital." The passage reads as follows:-THD 6.1

[page 6.2] The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the Circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of peace.-"Decline and Fall," Vol. IV, page 526.THD 6.2

[page 7.1] The following extracts from Milman's "History of Latin Christianity," standard edition, book three, chapter one, state clearly the nature of this outbreak in Constantinople, and locate very definitely the time of the event referred to in this extract from Gibbon. The dates are given from the margin of Milman's work:-THD 7.1

[page 7.2] a. d. 510. Worse than all, 200 Eastern monks, headed by Severus, were permitted to land in Constantinople; they here found an honorable reception. Other monks of the opposite faction, swarmed from Palestine. The two black-cowled armies watched each other for some months, working in secret on their respective partisans. At length (a. d. 511) they came to a rupture; and in their strife, which he either dared not, or did not care to control, the throne, the liberty, and the life itself of the emperor, were in peril. The Monophysite monks, in the Church of the Archangel, within the palace, broke out after the "Thrice Holy," with the burden added at Antioch by Peter the Fuller, "who was crucified for us." The orthodox monks, backed by the rabble of Constantinople, endeavored to expel them from the church. They were not content with hurling curses against each other, sticks and stones began their work. There was a wild fierce fray; the divine presence of the emperor lost its awe; he could not maintain the peace.... The emperor was reduced to the humiliation of receiving the Bishop Macedonius, whom he had prohibited from approaching his presence, as his equal, almost his master.THD 7.2

[page 7.3] a. d. 512. The year after the exile of Macedonius, Constantinople, at the instigation of the clergy and monks, broke out again in religious insurrection. The blue and green factions of the Circus-such is the language of the times-gave place to these more maddening conflicts. The hymn of the angels in heaven was the battle-cry on earth, the signal for human bloodshed. Many palaces of the nobles were set on fire; the officers of the crown insulted; pillage, conflagration, violence reigned throughout the city. A peasant who had turned monk was torn from the palace of the favorite Syrian minister of Anastasius, Marinus (he was accused of having introduced the preface burden of the angelic hymn); his head was struck off, carried on a pole, with shouts, "Behold the enemy of the Trinity!"

The hoary emperor appeared in the Circus and commanded the heralds to announce to the people that he was prepared to abdicate the empire, if they could agree in the choice of his successors. The piteous spectacle soothed the fury of the people; they entreated Anastasius to resume the diadem; but the blood of two of his ministers was demanded as a sacrifice to appease their vengeance.THD 7.3

[page 8.1] It will be seen that these quotations deal with the same subject as does the quotation from Gibbon, made in "Thoughts on Daniel," and that these events occurred in the years a. d. 510-12. Two things are evident from these quotations: First, that the disturbances referred to by Gibbon, were quarrels between the Monophysite monks and the orthodox monks, two factions in the one church, and not a conflict between the Papacy and paganism. And second, that the particular outbreak referred to in the quotation from Gibbon, as given in "Thoughts on Daniel," occurred after a. d. 508.THD 8.1

[page 8.2] The following extract from Neander's Church History, Clark's edition, Vol. IV, page 257, deals with the same general subject and fixes the date of the insurrection of Vitalian, which is referred to in the latter part of the quotation from Gibbon, as given in "Thoughts on Daniel:"-THD 8.2

[page 8.3] As the rumor spread that the emperor favored the addition to the church hymn (the Trisagion), and was prepared to remove the patriarch Macedonius, a violent tumult breaks forth. The houses of many grandees were burned; the monk who was supposed to be the author of the addition was seized by the infuriated populace, murdered, and his head was carried about in triumph, stuck upon a pole. Then appeared the emperor at the Circus, before the assembled people, without his crown. He declared himself willing to lay down the government; but all could not reign at once, one must be sovereign. These words had their effect upon the excited multitude. The people besought the emperor to retain the government. The emperor took advantage of this movement; he caused Macedonius to be removed, and Timotheus, a presbyter, who accepted the Henoticon, was appointed his successor. Meanwhile the emperor saw himself under the necessity, for many reasons, of yielding to the fury of the exasperated party of the Chalcedonian council where this predominated. By this exasperation, aid and comfort were given to the insurrection of the military commander Vitalian, which broke out in the year 514; and Anastasius found himself compelled to enter into conditions of peace, to the joy of the adherents of the Chalcedonian council.THD 8.3

[page 9.1] From these extracts from Milman and Neander it is plain that the events referred to in the quotation from Gibbon in "Thoughts on Daniel" occurred in the period a. d. 510-14, and it must be clear to all that even though the subject referred to was the taking away of paganism, it would not be historically correct to fix upon the date a. d. 508 as the time when these events occurred. When also the fact is taken into consideration that the history does not deal at all with the overthrow of paganism, but with the settlement of a quarrel between the factions in the church itself, it must be doubly plain that this history can not be used in order to establish the year 508 as the time for the taking away of paganism.THD 9.1

[page 9.2] In another of our books we find the following statement:-THD 9.2

[page 9.3] The last contest with paganism was in 508, when the French and Britons accepted Christianity; the "daily" spoken of in Daniel had been taken away.THD 9.3

[page 9.4] No quotations are made from, or any reference given to, any history as a basis for these statements, and we are, therefore, under the necessity of examining the record for ourselves. If the writer refers to the Franks and their conversion under Clovis, this took place in 496. In 508 Clovis was engaged in his war against the Visigoths.THD 9.4

[page 10.1] The history of that period shows that in 508 the Britons were engaged in the defense of their country against the inroads of the Anglo-Saxons and Jutes. This war commenced in 449, and was continued into the sixth century. There is absolutely no foundation in history for the assertion that either the Franks or the Britons accepted Christianity in 508.THD 10.1

A New Interpretation of the "Daily"

[page 10.2] In the second leaflet on this question (the one issued from Nashville), the history which is cited deals with the conversion of Clovis, and the warfare against Arianism under his leadership. This will appear simply by reading the extracts used, and is well stated in one paragraph, which we reproduce:-THD 10.2

[page 10.3] It is evident from the language of Gregory of Tours that the conflict between the Franks and the Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or Arian creed in Western Europe depended.THD 10.3

[page 10.4] In deciding the value of these extracts in relation to the question of an alleged downfall of paganism in 508, three things should be noted: 1. The campaign of Clovis against the Visigoths was an effort to overthrow Arianism and to establish the orthodox Catholic faith. But the Arianism of that period was not the paganism to which William Miller referred when he attempted to show that paganism was taken away in 508. If, therefore, as the writer of this leaflet emphatically asserts, those who gave the first message had the correct view of the "daily," viz., that it was the religion of the pagan Roman empire, it is entirely incorrect to bring forward the downfall of Arianism as the taking away of the "daily," and according to his view, it would be in contradiction of the teaching of the spirit of prophecy. 2. But even granting that the overthrow of the Arian Visigoths was the taking away of the "daily," the conflict which determined the success of Clovis occurred in 507 "in the decisive battle of Voillé, near Poitiers." In the following year, 508, "Clovis met with a decisive repulse before Arles, the Visigothic capital." (See "Library of Universal History," Vol. IV, page 1200.) It is, therefore, incorrect to declare that the Visigoths were conquered in 508. 3. But more than all this, if the downfall of an Arian power constitutes the taking away of the "daily," why is the overthrow of the Arian Visigoths selected, and the time fixed for 508, instead of the overthrow of the Arian Vandals in 534? The evident answer must be that the date was selected before the history was read.THD 10.4

[page 11.1] The claim that the warfare against Arianism fulfilled the prophecy concerning the taking away of the "daily" is a departure from the teaching in our standard publications, and is just as much a "new view" as that which we are presenting. The history cited in "Thoughts on Daniel "is entirely ignored, and passages are quoted to prove that the work of Clovis was the taking away of paganism. This is practically an admission that the argument in "Thoughts on Daniel" is unsound.THD 11.1

Christianity in Britain

[page 11.2] Another advocate of the view that the "daily" was paganism, and that it was taken away in 508, states the following as the reason alleged by those who gave the judgment-hour cry:-THD 11.2

[page 11.3] There was no claim made that any one act of the Roman empire set aside paganism for the whole empire, and that in 508, when Britain accepted Christianity as their religion-they being the last to reject paganism,-marked the overthrow of that cult, and was the completion of the "taking away of the 'daily.'"THD 11.3

[page 12.1] In reply to this claim, we will state that such historians as Hume ("History of England," Vol. I, chap. I, pages 25, 26), Mosheim ("Ecclesiastical History," Vol. II, part 1, chap. 1, par. 2), Neander ("General Church History," T. & T. Clark's edition, Vol. V, page 13), and "The Historian's History of the World" (Vol. VIII, page 532), all agree that Pope Gregory sent Augustine with forty Benedictine monks to Britain in 506, that they arrived in 597, and that the conversion of Britain to Christianity extended far into the seventh century. This is certainly sufficient to dispose of the unfounded assertion that Britain accepted Christianity in 508.THD 12.1

[page 12.2] For the information of those interested in this subject, we will give the date of the conversion to the Catholic faith of some of the ten kingdoms. The complete statement may be found in Gieseler's "Ecclesiastical History," Vol. II, second period, div. 2, sec. 123. The dates are as follows; The Burgundians, 517; Suevi, 550-569; Visigoths, 589; Anglo-Saxons, after 596.THD 12.2

Another "Square Contradiction" Examined

[page 12.3] In the last leaflet issued upon this subject a further attempt is made to cast discredit upon the view which we advocate by declaring that the position that paganism was taken away in the fourth century is "a square contradiction" to the spirit of prophecy. In proof of this claim a quotation is made from The Great Controversy, 49, 50, in which these words are found:-THD 12.3

[page 12.4] The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked in a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church, her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.THD 12.4

[page 13.1] If this citation can properly be used to prove that paganism was not taken away in the fourth century, it can with equal force be used to show that paganism was not taken away in 508, inasmuch as the "doctrines, ceremonies, and superstitions" of paganism continued through the Dark Ages, and have survived even to the present time. It is plain on the face of it that the paganism referred to in this extract is not that paganism which was the official religion of ancient Rome, but instead that it signifies the spirit of that religion which survived long after the downfall of the Roman empire. The use of this quotation for the purpose of forestalling any candid investigation of our teaching does not seem consistent with that spirit of fairness which opens the way for the unprejudiced consideration of Bible truth.THD 13.1

The Testimony of History

[page 13.2] Inasmuch as the position that paganism, the official religion of ancient Rome, was taken away before 508 is thus denied, it is proper that we should submit a few brief extracts from history bearing upon this question. The subject of chapter 28 of Gibbon's "History of the Decline and Fall of the Roman Empire" reads thus: "Final Destruction of Paganism-Introduction of the Worship of Saints and Relics Among Christians." The time covered by this chapter as given in the table of contents is. a. d. 379-420, and the time covered under the heading "Destruction of the Pagan Religion" is 378-395. The first statement of this chapter is as follows:-THD 13.2

[page 13.3] The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind.THD 13.3

[page 14.1] From another work we take the following interesting and decisive quotation:-THD 14.1

[page 14.2] Among the most interesting historic memories associated with the Curia of the imperial period, is a transaction which marks a stage in the struggle between heathenism and Christianity at the national capital, where the results of the contest were so momentous. I have mentioned the altar and image of Victory in the vestibule of the Senate House, sacred to Minerva, before which image every senator had to throw incense on that altar as he passed into the hall of assemblage-an act of political rather than religious significance, but utterly inexcusable in the eyes of the primitive Christians. Altar and image acquired the character of a symbol and standard in the great conflict of principles carried on during the fourth century. The first emperor who removed both from their place in the Curia, about a. d. 357, was Constantius, the second son of Constantine, and sole ruler of the Roman world after the deaths of his two brothers. Both objects were replaced by Julian, his successor, probably in the first year, a. d. 360, of his short reign. Altar and image were again removed, in, or soon after, the year 382, by Theodosius, who was, in fact, through his stringent laws and more decided measures against the old superstition, the actual destroyer of pagan worship and suppressor of its priesthood.... Eugenius, a usurper proclaimed emperor by a military faction in Gaul a. d. 372, ordered the altar and image to be replaced during his short sojourn, after his irregular election, at Rome. His feeble effort to revive the ancient superstition was soon crushed by Theodosius, who defeated him in battle (a. d. 304) and sentenced him to death. Again, and for the last time, were the objectionable relics of heathenism set aside-the incense-cloud no more ascended to the Divine Victoria in Rome's Senate House.-"Historic and Monumental Rome." Charles Isidore Hemans, pages 244, 245. Published by Williams and Norgate, London, 1874.THD 14.2

[page 14.3] In Milman's "History of Christianity," standard edition, Armstrong & Son, New York, the following quotation is found. The title of chapter 8, book 3, page 63, is "Theodosius. Abolition of Paganism." The date given is the date printed in the margin of the text. Note the following important statements:-THD 14.3

[page 15.1] a. d. 392. While this reaction was taking place in the West, perhaps irritated by the intelligence of this formidable conspiracy of paganism, with the usurpation of the throne [by Eugenius], Theodosius published in the East the last and most peremptory of those edicts which, gradually rising in the sternness of their language, proclaimed the ancient worship a treasonable and capital crime. In its minute and searching phrases, this statute seemed eagerly to pursue paganism to its most secret and private lurking-places. Thenceforth no man of any station, rank, or dignity, in any place in any city, was to offer an innocent victim in sacrifice; the more harmless worship of the household gods, which lingered, probably, more deeply in the hearts of the pagans than any other part of their system, was equally forbidden,-not merely the smoke of victims, but even lamps, incense, and garlands. To sacrifice, or to consult the entrails of victims, was constituted high treason, and thereby a capital offense, although with no treasonable intention of calculating the days of the emperor.THD 15.1

[page 15.2] An indefinite number of quotations, all to the same effect, could easily be supplied if space permitted. Historians are unanimous in their testimony concerning this matter. We, therefore, unhesitatingly affirm that the forced and unnatural interpretation of the spirit of prophecy which attempts to make it teach that paganism was taken away in 508 brings it into direct conflict with the uniform testimony of historians, and that such dealing with the spirit of prophecy, instead of establishing confidence in it, will bring it into discredit, and will confuse the minds of the people concerning its authority.THD 15.2

Authorized or Unauthorized Translations

[page 16.1] In our exposition of the eighth chapter of Daniel, we have used the text of the American Standard Revised Version, which in substance is the same as the English Revised Version, Leeser's Jewish Translation, and some of the latest and best foreign translations. These translations are based upon the best modern scholarship, and have commanded the respect of all Biblical scholars. In the effort, however, to maintain that the "daily" means paganism, and that it was taken away in a. d. 508, the writers of these two leaflets have presented special translations made by themselves for the purpose of sustaining their own views, and have attempted to make these translations overthrow our view of this prophecy. We do not deem it necessary to answer at length the arguments based upon these unauthorized translations, and we respectfully submit that we do not have among us Hebrew scholars of such a reputation as warrants us in discrediting the standard translations of the Bible, and in substituting others of quite different meaning, and especially when such translations have been made for the express purpose of sustaining the theological views of the translators. To follow such a course as this would certainly give some ground for the charge that Seventh-day Adventists require a Bible of their own in order to prove their doctrines. We think we are fully warranted in rejecting any such private translations and insisting upon the use of such versions of the Scripture as are based upon accredited scholarship.THD 16.1

[page 16.2] In view of the fact that there is just as much difference of opinion as to the meaning of the passage quoted from "Early Writings" as there is concerning the meaning of the Scripture text, the question of the correct interpretation of this prophecy can not be settled offhand either by a private translation of the text, or by a private interpretation of an extract from the spirit of prophecy taken out of its proper connection.THD 16.2

The Interpretation of the Prophecy

[page 17.1] From the facts which we have submitted, we think it is satisfactorily proved that it will not be possible to maintain longer that the "daily" of Daniel 8 refers to paganism, and that it was taken away in 508. The history of that period positively forbids such an interpretation, and there is nothing in the spirit of prophecy which requires it. Furthermore, we regard such an exposition of the prophecy as contrary to the sound principles of Scripture exegesis. To this proposition we now briefly invite attention, and in order that the reader may judge the better for himself, we print herewith the text according to the American Standard Revised Version:-THD 17.1

[page 17.2] "And out of one of them [the four horns of the goat] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Daniel 8:9-14.THD 17.2

[page 17.3] That interpretation of this prophecy which maintains that the "daily" refers to paganism asserts that in this passage there are two different sanctuaries and two different hosts, and that while the little horn is the symbol for Rome, in both the pagan and papal phases of it, yet there are two phrases, viz., "the daily [desolation]" and "the transgression of desolation," the first of which represents paganism and the second the Papacy; but such a method of interpretation as this does not rest upon a sound basis, and is both arbitrary and confusing. The two expressions, "the daily [desolation]" and "the transgression of desolation," are in no sense symbols, and there is no precedent for making them represent two great desolating powers. Furthermore, the expression "the transgression of desolation" would more correctly read, as in the Revised Version, "the transgression that maketh desolate" or "the desolating transgression," because the Hebrew word translated "that maketh desolate" is in form a participle, and in grammatical construction modifies the word "transgression." To render this participle as a noun, and then to make it into a symbol either of paganism or the Papacy, is altogether unwarranted. Such an arbitrary handling of the scripture opens the way for the unrestrained play of the imagination, and makes possible the most fanciful interpretations of prophecy.THD 17.3

[page 18.1] The leading idea of this prophecy is found in the inquiry, "How long shall be the vision concerning the continual [mediation], and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" Here the vision is defined as the one relating to "the continual [mediation], and the transgression that maketh desolate," and this is further explained as including the treading under foot of both the sanctuary and the host. It seems natural and consistent that the sanctuary here mentioned as being the one of the vision should be the same as the sanctuary mentioned in the earlier part of the prophecy, where the vision is fully set forth; and that the host mentioned in this inquiry should be the same as the host spoken of in the body of the vision; but all are agreed that the sanctuary mentioned in this inquiry, is the heavenly sanctuary, and that the host here mentioned refers to the people of God. It, therefore, seems to be an arbitrary and contradictory distinction when the sanctuary as first mentioned is denned to be Rome, while the sanctuary mentioned in the question concerning the vision is declared to be the heavenly sanctuary; and to make the host of one verse the hordes of the barbarians, and in the other case, the people of God.THD 18.1

[page 19.1] It seems more consistent to us to let the word "sanctuary" in this passage refer in every instance to the heavenly sanctuary, and the "host" to the people of God, and not to interpret certain phrases as representing what is already represented by the leading symbol of the prophecy. The word "continual" includes all the leading features of the priestly mediation typified by the morning and evening sacrifice (Exodus 29:38-42), the incense offering (Exodus 30:1-8, the word "perpetual" in this text being from the same Hebrew word as is elsewhere translated "continual"), and the shewbread. Numbers 4:7. (Compare also 2 Chronicles 2:4.) These were symbols of the great Mediator. To make this clear, we supply the word "mediation" in the text instead of the word "sacrifice," and apply the statement to the heavenly sanctuary rather than to the temple at Jerusalem. We, therefore, give to the prophecy, beginning with the tenth verse, the following interpretation:- THD 19.1

[page 19.2] "And it [the little horn, the Papacy], waxed great, even to the host of heaven [the people of God]; and some of the host [the people of God], and of the stars [their leaders] it [the little horn] cast down to the ground, and trampled upon them. Yea, it [the little horn] magnified itself, even to the prince of the host [Christ]; and it [the little horn] took away from him [Christ] the continual [mediation], and the place of his [Christ's] sanctuary [the heavenly sanctuary] was cast down.

And the host [the people of God] was given over to it [the little horn] together with the continual [mediation] through transgression; and it [the little horn] cast down truth to the ground, and it [the little horn] did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual [mediation], and the transgression that maketh desolate [the same transgression as in verse 12], to give both the sanctuary [the heavenly sanctuary] and the host [the peo0ple of God] to be trodden under foot? And he said unto me, Unto two thousand three Hundred evenings and mornings; then shall the sanctuary [the heavenly sanctuary] Be cleansed."THD 19.2

What the Papacy Has Taken Away

[page 20.1] The brief space at our command will prevent us from giving more than an outline of the many weighty reasons for adopting this interpretation of the prophecy. A more extended treatment of the subject must be deferred until another time, but attention is now invited to the following facts.THD 20.1

[page 20.2] Christ is the only and exclusive mediator between God and men (1 Timothy 2:5), and to put any man in his place is to take from him his mediatorial work and to cast down the place of his sanctuary. The Papacy has done just this in making the Pope the vicar of God and the vicegerent of Christ. The vital doctrine upon which the whole Roman Catholic system rests is stated by Cardinal Newman (Roman Catholic) in these words:-THD 20.2

[page 20.3] We observe that the essence of the doctrine that "there is one only Catholic and apostolic church" lies in this-that there is on earth a representative of our absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description.THD 20.3

[page 20.4] Upon this claim to be the vicegerent of God and vicar of Christ is based the authority for the priesthood which derives all its power from the Pope:-THD 20.4

[page 21.1] All the power of the Western priesthood is summed up in the Pope, who, according to the Roman dogma, by virtue of divine appointment, is head of the collective church, the viceroy of Christ upon earth.-Von Hase.THD 21.1

[page 21.2] From these claims have been developed the whole system of the priesthood and the sacrificial service of Rome. By thus usurping the mediatorial work of Christ, and establishing upon earth a complete counterfeit of the true sanctuary service, the Papacy has taken away from Christ his continual mediation, and has established another way of access to God. This has been clearly expressed by another writer in the following language:-THD 21.2

[page 21.3] Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined.... From cradle to grave, and even afterward [in masses for the dead], there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood wherever this eternal tribunal holds sway.-Dr. Arthur T. Pierson.THD 21.3

[page 21.4] That the Papacy has actually accomplished the work described in this prophecy will hardly be denied by any Protestant who is familiar with its history. It has trampled upon the people of God and magnified itself in place of the Son of God. Instead of maintaining the teaching of the Scriptures concerning the heavenly sanctuary, and the mediatorial work of our great High Priest therein, it has established an earthly sanctuary with an earthly altar, an earthly offering, and an earthly priesthood, and claims to be "the medium of all intercourse between Christ and Christian people (the laity)-so that the gate of heaven is open to no one to whom it is not opened by the priest." All this has been summed up in a remarkably forceful way by that eminent writer on the Papacy, Rev. J. A. Wylie:-THD 21.4

[page 22.1] Popery has a god of its own-him, even whom the canon law calls the "Lord, our God." It has a savior of its own-the church, to wit. It has a sacrifice of its own-the mass. It has a mediator of its own-the priesthood. It has a sanctifier of its own-the sacrament. It has a justification of its own-that even of infused righteousness. It has a pardon of its own-the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel-the "mother of God." It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church. It professes to have all that a church ought to have, and yet it is not a church. It is a grand deception-"the all deceivableness of unrighteousness."THD 22.1

[page 22.2] By such substitutions as these, the Papacy robbed Christ of his mediatorial function, and shut away from the people the knowledge of his intercession in the heavenly sanctuary, making, in fact, such an office entirely unnecessary by substituting another mediator and another intercessor. Thus did the man of sin sit in the temple of God, and set himself forth as God.THD 22.2

What the Third Angel's Message Restores

[page 22.3] After such a work as this had been revealed to the prophet Daniel, he then heard the inquiry as to the limit of this usurpation of the mediatorial work of Christ, and the reply was given, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." This period extended to a. d. 1844, immediately after which this great threefold message had its rise. And in view of the facts already stated, it is of great significance that in this movement there was brought back to the people the knowledge of the mediatorial work of Christ in the heavenly sanctuary. This is in perfect harmony with the prophecy that the Papacy would be allowed to tread down both the host and the sanctuary until the expiration of the period of the 2300 years. When the time came for our great High Priest to enter upon his final work of atonement in cleansing the sanctuary, then the knowledge of his mediatorial work must be restored to his people so that they may co-operate with him.THD 22.3

[page 23.1] Inasmuch as the leading feature of the third message, which after 1844 would give the distinct character to the threefold movement, is its pronouncement against the worship of the beast and his image, it is certainly an essential part of this work to show clearly that the Papacy has taken from Christ the very means by which he would reconcile man unto God, and has substituted a merely human means of salvation. What the Papacy took away, this message is to restore; and for this reason the everlasting gospel must now be proclaimed in the sanctuary setting, in order that it may do its most effective work both among Roman Catholics and Protestants. Thus Christ is to be proclaimed again as the "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man."

This gives a significance to this great movement such as it derives from no other source; and this prophecy in the eighth chapter of Daniel, when correctly interpreted, is a most important means of apprehending an essential feature of the work which we are called upon to do. To rectify a mistake which has been made in the interpretation of the "daily" does not make any change in a fundamental doctrine of the third angel's message, but rather brings out with greater clearness the importance of that prophecy which has shaped this advent movement-the 2300 days. There is the most convincing evidence, both Biblical and historical, that this period commenced in b. c. 457 and terminated in a. d. 1844, at which time our great High Priest commenced his ministry in the most holy place of the heavenly sanctuary, and our interpretation of the "daily" only serves to emphasize the importance of this prophetic period in its relation to our work for this generation. It, therefore, seems a thousand pities that any effort should be made to withhold this knowledge from our people by attempting to maintain an interpretation of this prophecy which is contrary both to history and to sound principles of Scripture interpretation. W. W. Prescott.THD 23.1 ..." -
https://text.egwwritings.org/read/1385.4
https://text.egwwritings.org/read/1385.10
https://text.egwwritings.org/read/1385.24
https://text.egwwritings.org/read/1385.33
https://text.egwwritings.org/read/1385.55
https://text.egwwritings.org/read/1385.62
https://text.egwwritings.org/read/1385.69
https://text.egwwritings.org/read/1385.75
https://text.egwwritings.org/read/1385.88
https://text.egwwritings.org/read/1385.92
https://text.egwwritings.org/read/1385.105
https://text.egwwritings.org/read/1385.120

Owen Russell Loomis Crosier:

The Law of Moses, The Priesthood of Christ, pages 39.32-39.34:

"... **[page 39.32]** "Now when these things (the worldly Sanctuary with its two apartments and the furniture in each) were thus ordained, the priests went always (daily, Hebrews 7:27; 10:11) into the first tabernacle, accomplishing the service of God. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews 9:6, 7.LOM, page 39.32

[page 39.33] Here Paul divides the services of the Levitical priesthood into two classes — one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt-offering of two lambs, one in the morning and the other at even, with a meat-offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Exodus 29:38-42; Numbers 28:3-8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Exodus 30:34-38; 31:11; 30:7-9. The same was afterwards done at the Temple. 1 Chronicles 16:37-40; 2 Chronicles 2:4; 13:4-12; (see 2 Chronicles 31:3) Ezra 3:3.LOM, page 39.33

[page 39.34] This did not atone for sins either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.LOM, page 39.34 ..." -
https://text.egwwritings.org/read/1142.59

James White:

The Prophetic Faith of Our Fathers, by LeRoy Edwin Froom, Volume 4, Part III - Completing the Contribution of the Centuries by Retention, Restoration, and Advance, 1844-1875; Chapter 48: Raising Up the Foundations of Many Generations, IV. James White's Early Convictions on Prophecy, 7. Heavenly Sanctuary Trodden Underfoot; pages 1063.4-1064.2:

"... **[page 1063.4]** 7. HEAVENLY SANCTUARY TRODDEN UNDERFOOT

White stood solidly with Crosier on the heavenly sanctuary as the one trodden underfoot (Dan. 8:11-14) when the "daily" was taken away. And from this he never veered. Because of this, his position is therefore recorded with some fullness: {1954 LEF, PFF4 1063.4}

[page 1063.5] "Those that teach that 'the promised land' is the Sanctuary must, therefore, admit that the words 'trodden under foot,' and 'trodden down,' are figurative expressions, and mean that the promised land has been overrun with 'the wicked agents of its desolation.' Then they should not object to our using the expressions figuratively, in applying the words 'trodden down' [Isa. lxiii, 18] to the typical Sanctuary, and the words 'trodden under foot' [Dan. viii, 13] to 'the true Tabernacle' or 'Sanctuary' in heaven. {1954 LEF, PFF4 1063.5}

[page 1063.6] "It may be said that the heavenly Sanctuary is not 'capable of being trodden under foot.' But we ask, is it not as capable of being, trodden under foot as 'the Son of God,' who is the 'MINISTER' of the same Sanctuary? Says Paul: {1954 LEF, PFF4 1063.6}

[page 1063.7] "'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.'-Heb. x, 29. {1954 LEF, PFF4 1063.7}

[page 1063.8] "We say, then, that the Sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the 'host,' the true church, also, been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot his Sanctuary. {1954 LEF, PFF4 1063.8}

[page 1063.9] "The Catholic Church have trodden under foot, not only the 'Holy City,' but the Sanctuary, and its Minister, or Priest, 'the Son of God.' Rome has been called 'the Holy City,' and the 'Eternal City,' which can only be said of the City of the living God, the New Jerusalem. {1954 LEF, PFF4 1063.9}

[page 1064.1] "The Pope has professed to have 'power on earth to forgive sins,' which power belongs alone to Christ. The people have been taught to look to 'the man of sin,' seated in his temple, or as Paul says—'so that he as God sitteth in the temple of God,' &c.—instead of looking to Jesus, seated at the right hand of the Father, in the heavenly Sanctuary. In thus turning away from Jesus, who alone could forgive sins, and give eternal life, and in bestowing on the Pope such titles as MOST HOLY LORD, they have 'trodden under foot the Son of God.' And in calling Rome the 'Eternal City,' and the 'Holy City,' they have trodden down the City of the living God, and the heavenly Sanctuary. The 'host,' the true church that have looked to Jesus in the true Sanctuary for pardon of sins, and eternal life, has, as well as their Divine Lord and his Sanctuary, been trodden under foot. Yes, the true worshipers have been rejected and persecuted, and some of the brightest 'stars,' or gospel ministers, in the church have been 'stamped upon' by the little horn." 12 {1954 LEF, PFF4 1064.1}

[page 1064.2] So in 1851 James White held the unvarying position that the treading down of the sanctuary and the taking away of the "daily" typified the daring career of the Little Horn of Daniel 8. He also remarks that those Protestants who rejected the idea of the heavenly sanctuary and applied it to the holy land must, in order to be consistent, allow a typical sanctuary, since they believe in a figurative treading underfoot. {1954 LEF, PFF4 1064.2} ..." - https://m.egwwritings.org/fr/book/1583.6081

It seems that those who took the same basic idea that "the daily" was 'paganism', generally, and simply, followed William Miller into his understanding **2 Thes.** 2:7 KJB. It seems they made an honest mistake in comparing line upon line and attempted to combine the phraseology of **Daniel's** "the daily" which was to be "taken away" and the **2 Thes.** 2:7 KJB passage and its phrasing of "taken out of the way". In so doing they incorrectly concluded that it referred to the "let**[ting power]**" therein.

Though Ellen G. White agrees that the "let" (hindrance) was Pagan Rome (through its persecutions of all claiming to be Christian), and the "Mystery of Iniquity" was indeed, Papal Rome, please notice that she does not ever say that "the daily" of **Daniel** was 'pagan Rome / paganism' which was to be "taken out of the way" in **2 Thes.** 2:7 KJB. Instead, notice, whom she declares is to be removed ("taken away") and when it was to occur and by whom it was to occur:

The Spirit of Prophecy, Volume 4, Chapter 3–The Roman Church, page 51.2 &
The Great Controversy (1911); page 49.2 - https://m.egwwritings.org/en/book/132.200

"... **[page 51.2]** **<u>The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism</u>**. ..." - https://m.egwwritings.org/en/book/140.172

The Signs of the Times; June 12, 1893, "Build The Old Waste Places", by Ellen G. White; par. 12:

"... **[par. 12]** **<u>The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming</u>**. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth. ..." - https://m.egwwritings.org/en/book/820.11616

The Great Controversy (1911), Chapter 35, Liberty Of Conscience Threatened, page 578.3:

"... **[page 578.3]** The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them which dwell therein" to worship the papacy–there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and, furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive the mark of the beast. Revelation 13:11-16.

It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3. **The infliction of the deadly wound points to the downfall of the papacy in 1798**. **After this, says the prophet, "his deadly wound was healed: and all the world wondered after the beast.**" **Paul states plainly that the "man of sin" will continue until the second advent. 2 Thessalonians 2:3-8**. **To the very close of time he will carry forward the work of deception**. And the revelator declares, also referring to the papacy: "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church. {GC 578.3} ..." - https://m.egwwritings.org/en/book/132.2545

The "mystery of iniquity" (Papacy) is that which is to be "taken out of the way" at Christ's Second Advent, by Jesus Christ Himself. This means that Miller in his interpretation, and the others which basically followed his connection between "taken away" in **Daniel**, and "taken out of the way" in **2 Thes.** 2:7 KJB, is incorrect. **2 Thes.** 2:7 KJB cannot be used to show that **Daniel's** "the daily" is 'paganism'. The people who thought so weren't wicked just mistaken. It is God's grace that sustained them, even as He sustains everyone present today. Let all therefore be patient with one another in what is shared, and so listening, testing, and shewing all things by the scriptures (KJB).

~

CHAPTER 12

~

Considering "the daily" in the SoP / ToJ, especially the Early Writings (1882), pages 74.1-75.2; The Present Truth, November 1, 1850, par. 9-13; A Sketch of the Christian Experience and Views of Ellen G. White (1851), pages 61.1-62.1; and what was said elsewhere on the subject by Ellen G. White and others

There are some persons who, studying this subject of "the daily" from the Bible, also gather other insights from other Bible commentators, theologians, and other Christians. One such Christian, that some go to for additional insight, is sister Ellen G. White who was a prolific author on many Bible subjects. In reading her several statements, some conclude that she endorses the ideology that "the daily" is 'paganism', rather than the ideology that "the daily" is 'heavenly ministration of Jesus Christ'. Here are the several primary sources on that subject from sister White:

The Present Truth, November 1, 1850 Dear Brethren and Sisters, by Ellen G. White, par. 9-13:

> "... **[par. 10]** September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.
>
> **[par. 11]** The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.
>
> **[par. 12]** Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.
>
> **[par. 13]** The Lord showed me that Time had not been a test since 1844, and that time will never again be a test.
>
> **[par. 14]** Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past. E. G. White ..." - https://m.egwwritings.org/en/book/517.76

A Sketch of the Christian Experience and Views of Ellen G. White (1851), Experience and Views, The Gathering Time, pages 61.1-62.1:

"... **[page 61.1]** The Gathering Time

September 23d, the Lord shewed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

[page 61.2] Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. I have also seen that time had not been a test since 1844, and that time will never again be a test.

[page 62.1] Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel. For those who think that they are yet to go to Jerusalem, will have their minds there, and their means will be withheld from the cause of present truth, to get themselves and others to Jerusalem. I saw that such a mission would accomplish no real good. That it would take a long while to make a very few of the Jews believe even in the first 'Advent of Christ,' much more, to believe in his second Advent. I saw that Satan had greatly deceived some in this thing, and that souls, all around them, in this land, could be helped by them, and led to keep the commandments of God; but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord. ..." - https://m.egwwritings.org/en/book/3.380

Spalding and Magan Collection (1985) [original letter, March 18, 1852], pages 1.1-3.4:

"... **[page 1.1]** Copy of Three Early Visions

I saw that we must wake up, wake, and cry earnestly for the arm of the Lord to be revealed. It is fatal to sleep now. Time is almost finished. I saw that it was a shame for us to refer to the scattering for examples to govern us now in the gathering time; for if God does no more for us now than He did then, we shall never be gathered. In the scattering, Israel were torn and smitten, but now God will bind up and heal them.

[page 1.2] I saw that God had stretched out His hand the second time to recover the remnant of His people. They are these who have been covered up in the "rubbish" since 1844. I saw that efforts to spread the truth should now be put forth, such as in 1843 and 1844. In the scattering, efforts to spread the truth had but little effect—accomplished but little or nothing—but now in the gathering time, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect; and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it.

[page 1.3] I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.

[page 1.4] I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.

[page 1.5] I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.

[page 2.1] Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head.

[page 2.2] The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary.

[page 2.3] Then the angel repeated these words, and said, "This is the time spoken of in Isaiah. He saw that there was no man, and wondered that there was no intercessor. He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and then they could live in the sight of a holy God, and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God." Dorchester, [Mass.], October 23, 1850.

[page 2A.1] The Nations

Thou wouldst not want him to step out if thou knewest thy situation. That desire is to disenthrone those kings, but that could not be, for kings must reign till Christ begins to reign.

[page 2A.2] I saw in Europe just as things were moving to accomplish their desires, there would seemingly be a slackening up once or twice: thus the hearts of the wicked would be relieved and hardened; but the work will not settle down, only seem to, for the minds of kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendency.

[page 2A.3] I saw that all things are intensely looking and stretching their thoughts on the impending crisis before them. The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God, My God, why hast Thou forsaken me?

[page 3.1] The latter rain is coming on those that are pure—all then will receive it as formerly.

[page 3.2] When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested.

[page 3.3] Think ye that He will bring His hand unto Himself until He has accomplished the object for which He stretched it out? Yea, more bitter hatred against those that keep the law than against the Catholics. Truth, the truth, let it shine. Hold them by the side of truth. What are they rich in? They seek falsehood, deception and cunning. Behold where is their strength? Is it in the truth? A mere knowledge of the truth will never save.

[page 3.4] How long then, angel of God, before the message will go with a loud voice? Other things to be accomplished. They must make themselves more vile. If Jesus should make His appearance in their midst, they would despise Him. They advocate their errors for awhile, until the people get disgusted with it, then they add another. Nights upon their beds, horror gets hold upon them. Can ye not see it? Live unto God. He has got them safe in the snare. The honest are getting disgusted. Satan works at the very ones that do Him the most harm. God can make them a host against their enemies. Ye give up too quick. Ye let go too soon. That arm, the arm of God is mighty. Satan works in different ways to steal the mind off from God.

[page 3.5] Victory! victory, we must have it over every wrong. A solemn sinking into God. Get ready! Set thine house in order.

March 18, 1852 ...” - https://m.egwwritings.org/en/book/516.2
https://m.egwwritings.org/en/book/516.14#15

Early Writings (1882), Experience and Views, The Gathering Time, by Ellen G. White, pages 74.1-75.2 [brackets added by editors and E. G. White Estate]:

“... **[page 74.1]** The Gathering Time

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [See page 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. **[This applies to the chart used during the 1843 movement, and has special reference to the calculation of the prophetic periods as it appeared on that chart. The next sentence explains that there was an inaccuracy which in the providence of God was suffered to exist. But this does not preclude the publication of a chart subsequently which would correct the mistake, after the 1843 movement was past, and the calculation as then made had served its purpose.]**

[page 74.2] Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

[page 75.1] The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

[page 75.2] Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, [See Appendix.] and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord. ..." - https://m.egwwritings.org/en/book/28.475

Now that the quotations are given in unedited / unhighlighted form, it is now time to consider them a little more closely and understand them. Did sister White endorse the 'paganism' interpretation in **Early Writings, pages 74.1-75.2**; or in the other sources that say similar things?

"... **[Early Writings; page 74.2]** Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. ..."

There are some which read the above quotation and basically say [this is **not** an exact quotation from anyone, but simply a generalized summation of the collective viewpoint stated]:

'See there, that quotation of Early Writings proves sister White endorsed the 'paganism' view of "the daily" as correct! She clearly said that before AD 1844, the faithful were in union and united on the correct view of the "daily" and that even "the Lord" had given the correct view of it. Since they taught, as Wm. Miller did, that the "daily" was "paganism" any other view/s which came after, or were around as contemporary, are in error, and is the "darkness" and "confusion" since that time.'

Is that summation correct, or rather, is the summation a misunderstanding of what she said? This quotation is going to be considered more closely after a bit of historical background is provided:

Ellen White, Woman of Vision; by Arthur L. White, Page 510.2-.6:

"... **[page 510.2]** The Daily

During the General Conference session in Washington in 1909, signals of potential doctrinal controversy surfaced in which the "daily" of Daniel 8 largely figured." Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sacrifice was cast down" (Daniel 8:11).

[page 510.3] "'The daily'—this phrase is best limited to the usually accepted sense of the morning and the evening offering, though some prefer a more general sense as an expression of everything connected with the worship of the sanctuary" (F. C. Cook, The Bible Commentary, Vol. VI, p. 344).

[page 510.4] The question of the meaning of the "daily" was not a new one in Adventist history. William Miller had taught that it referred to paganism, but even before the Disappointment that view was questioned. The classic 1843 chart produced by Fitch and used by all the Adventist preachers omitted reference to the meaning of the "daily."

[page 510.6] In 1847 O.R.L. Crosier had expressed the view that the "daily" refers to the high-priestly ministry of Christ in the heavenly sanctuary. Uriah Smith in 1854 briefly expounded this position (The Review and Herald, March 28, 1854). But Smith, rising to prominence shortly afterward in his Thoughts on the Book of Daniel (1873 ed., p. 163), went back to the view of William Miller. Smith's became the accepted position until the turn of the century, and thus was known as the "old view." Prescott's position was similar to Crosier's but nevertheless acquired the less-than-accurate designation as the "new view."

[page 510.6] As careful students took time to examine all the evidence, many were led to accept the new view—A. G. Daniells and W. C. White among them—and polarization began to develop. After the close of the Pacific Union Conference session at St. Helena in late January 1908, some of the workers lingered on to spend a little time at Elmshaven studying the question. They met in the Elmshaven office—Daniells, Prescott, Loughborough, the Haskells, W. C. White, C. C. Crisler, and D. E. Robinson (DF 200). The meeting, in place of bringing some solutions to the problem, served only to harden positions. ..." - https://m.egwwritings.org/en/book/665.4903

Already in AD 1843 (and just before), O. R. L. Crosier (as "many" others, differed with Miller on the idea that "the daily" of Daniel was 'paganism', and on several other things; like the supposed 666 time prophecy (which actually made it onto the [AD] 1843 prophecy Chart; see the center column, in the numbers "158" [BC] and [AD] "508", the difference being the supposed 666 years, and yet this was removed in later charts - https://archive.org/details/history-prophecy-advent-movement-1843-chart_202301), etc.) were already studying the matter, notice what he said:

THE MIDNIGHT CRY!; VOL. V.-No. 7, NEW-YORK, THURSDAY, OCTOBER 5, 1843. WHOLE No. 86.; page 4, beginning bottom left 1st column, quotation begins middle (2nd) column, 2nd paragraph "The white estate believes the author was O.R.L. Crosier." [The "Daily" Source Book, by Heidi Heiks; page 24 - https://books.google.com/books?id=lw_COgAACAAJ]:

> "... **[page 4, 2nd column]** The very heart of the gospel was removed when the little horn took away the daily–or continual me-diation of Jesus Christ, and cast down the place of his Gospel sanctuary and made it a den of thieves.–He cast down the sacraments and gospel truth to the ground and "practiced" the mystery of iniquity and prospered in his sacrilegious perversions. The little horn and his part of the host had indignation against the covenant; that is, the blood of the covenant, by trampling virtually upon the son of God, and coun-ting the blood of the covenant an unholy thing. They cast down the true doctrine of the cross of Christ, the crucified One. They cast down the table of the gos-pel shew-bread, which was both a "munition of rocks" and a "sanctuary of strength" to the church. The great matter to be taken away was the right-eousness of Christ. The unbelieving Jews set the example. Away with this man and his righteousness and give us Barabbas, the robber, and his righteous-ness. Away with Jesus Christ and give us the Pope, the usurper of Christ's Throne. The great doctrine of Antichrist is, the Pope is the corrector of heretics. This was established in A. D. 538. Then where two or three poor souls were assembled together in Christ's name, in times of peril, there he would be a little sanctuary for them–there I am in the midst of them. Then the papal armies would persecute them, and cast down the place of Christ's sanctuary. Dan. 8:11, decides *whose* sanctuary it was. It is *his* sanc- **[2nd column to 3rd column]** tuary. Only two personages have been introduced to whom the word *his* can possibly apply. One was the Pope, the other was Jesus Christ, the Prince.–None will say it was the Pope's–the man of sin. Therefore it was the sanctuary of the Lord Jesus Christ. Now take two passages perfectly parallel. One is, his sanctuary was cast down; the other is, the truth [was] cast down. Who can doubt the iden-tity. The Word–the Truth, was made flesh and dwelt among us, and that flesh was "sacrificed for us"–and that "sacrifice" was "taken away"–and that "truth" was "cast down to the ground". ..." - https://adventistdigitallibrary.org/adl-367684/midnight-cry-october-5-1843?solr_nav%5Bid%5D=38a068e43ef7ad06802b&solr_nav%5Bpage%5D=1&solr_nav%5Boffset%5D=17
>
> [Also see: **THE PROPHETIC FAITH OF OUR FATHERS, The Historical Development of Prophetic Interpretation by LE ROY EDWIN FROOM, VOLUME IV; New World Recovery and Consummation of Prophetic Interpretation, pages 1155-1156, notation 2**] - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-04-pfof-1954-v-04_20230114/page/1155/mode/1up
> https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-04-pfof-1954-v-04_20230114/page/1156/mode/1up

O.R.L. Crosier would later write further on the topic in the Day Star Extra, February 7th, 1846, pages 37-44, as Joseph Bates makes known:

The Opening Heavens, by Joseph Bates, May 8th 1846; page 25.2:

"... **[page 25.2]** O. R. L. Crosier's article in the Day Star Extra, for the 7th of February, 1846, from the 37th to the 44th page. Read it again. In my humble opinion it is superior to any thing of the kind extant. {1846 JB, BP1 25.2} ..." - https://m.egwwritings.org/en/book/972.106

One year later, sister White spoke of the article by O.R.L. Crosier, because she had received a vision in regards to it:

A Word to the Little Flock, April 21, 1847, by Ellen G. White; page 12.4-.9:

"... **[page 12.4]** The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael's standing up (Daniel 12:1) to deliver his people, is in the future.

[page 12.5] This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to "thresh the heathen in anger," and deliver his people.

[page 12.6] Then Jesus will have the sharp sickle in his hand, (Revelation 14:14) and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap.

[page 12.7] This, will be the time of Jacob's trouble, (Jeremiah 30:5-8) out of which, the saints will be delivered by the voice of God.

[page 12.8] I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.

[page 12.9] I pray that these lines may prove a blessing to you, and all the dear children who may read them.

* * E. G. White." - https://m.egwwritings.org/en/book/1445.15

These things were confirmed by many other writers since then, such as brother James White and others. However, some, like brother S. N. Haskell, were still resisting the understanding of "the daily" pointing to the ministration of Jesus in the Heavenly Sanctuary, and faith therein of the Everlasting Gospel. This was the reason for the group session Bible study which was recommended by sister White (she also recommended A. G. Daniel's materials in May 24th 1910), so that the matter would be settled there by the Bible and prayer under the direction of the Holy Spirit, as all other doctrines and teachings had come from.

The "Daily" Source Book, by Heidi Heiks, page 3, reference [1]:

"Tim Poirer of the White Estate has confirmed that this letter is in reference to the "daily"."

Manuscript Releases, Vol. 20 [Nos. 1420-1500], MR No. 1470; pages 223.1-.5:

"... **[page 223.1]** MR No. 1470—Doctrines to Be Investigated; Unity to Be Sought

(Written May 24, 1910, from Sanitarium, California, to Elder and Mrs. S. N. Haskell.)

I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be?

[page 223.2] If Elder Daniells thinks that some of the interpretations of Scripture that have been held in the past are not correct, our brethren should listen to his reasons, and give candid consideration to his views. All should examine closely their own standing, and by a thorough knowledge of the principles of our faith, be prepared to vindicate the truth.

[page 223.3] We must not be inconsistent in this matter. God requires clean hearts, pure minds, and an intelligent belief in the truth. "Faith is the substance of things hoped for, the evidence of things not seen." At present there is not that unity that should exist among our brethren, and the Lord says, "Come together." This should be done as soon as possible, for we have no time to lose.

[page 223.4] Is not the present a favorable time for you and others of our ministering brethren in this conference to meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views? [Isaiah 11:1-16; 12:1-6, quoted.]

[page 223.5] I am directed to write these Scriptures for the consideration of those who shall assemble for the purpose of blending together under the guidance of the Holy Spirit. "Bind up the testimony, seal the law among My disciples." A special work now rests upon us of solemnly investigating these matters, and in the name of the Lord to unify.—Letter 50, 1910.

Ellen G. White Estate

Silver Spring, Maryland,

September 14, 1989.

Entire Letter. ..." - https://m.egwwritings.org/en/book/71.1532

Letters and Manuscripts - Volume 25 (1910-1915), Lt 50, May 24, 1910; Brother and Sister Haskell; par. 1-9 - https://m.egwwritings.org/en/book/14075.10878001

This is also later confirmed by Authur White:

File No. DF 201-b, page 2, as also quoted in "The "Daily" Source Book", by Heidi Heiks; page 1, Notation [2]:

"On May 24, 1910, Mrs. E. G. White called Elder W. C. White to her room and asked what was being done in regard to the teaching of the new and old views of the 'daily'. She asked why those who were leading out in these discussions did not get together and study the matter unitedly, and she expressed regret that such a meeting had not been held. On that same day she dispatched a letter to Elder S. N. Haskell, and directed that copies should be sent to Elders Loughborough, Irwin, and Daniells. In this she made an appeal for the brethren who were then on the Pacific Coast, including those named above and also Elder Salisbury to come together in 'examination of the points of faith regarding which there are **different views**.' The meeting failed to materialize."

Let the reader take notice of the words "different views" and that it does not say 'the right and / or wrong views'. If sister White truly believed that her Early Writings statement [1882; and the like] settled the matter, she would have written to all to refer to her statement in that material as she did on other occasions on differing subjects, and not make such statements as she had to her son on May 24, 1910. In other words, she did not endorse any specific point of view by her writings, but asked people who did differ on the subject to get together and study the matter out. There was never any 'fiat' statement by sister White, in any of her written materials, or audible recollections by others, that she said "the daily" was 'paganism', or 'not paganism', or 'daily ministry', or 'not daily ministry', &c.

However, the group Bible study that sister White had recommended never materialized. Brother Stephen. N. Haskell went about, instead, stating that the Early Writings [1882, and like] statements declared the matter closed, in that the identity of "the daily" was 'paganism' according to his reading (understanding) of the Spirit of Prophecy / Testimony of Jesus (SoP / ToJ from here on) of sister White. By his understanding then, he went forward thinking that he was 'defending' those historic statements through his mind's lens, and that any other 'view' on "the daily" other than such was therefore denying the historical position. He began to circulate a fascimile of the original 1843 chart. He was in error upon these points, and sister White went so far as to reprove brother S. N. Haskell on the matter, as she did to others who were straying in other directions (such as brother Prescott; not in the matter of the identity of "the daily" of **Daniel**, but in other areas of his life, spiritually).

Sister White knew of no such confirmation in her Early Writings statements to either accept / support or deny any view on the identification of "the daily" of **Daniel**. She even says so herself. However, before getting to that, re-read, and examine carefully, the Early Writings statement.

> "... **[Early Writings; page 74.2]** Then **I saw** **in relation to** the "daily" (Daniel 8:12) **that the word** "sacrifice" **was supplied by man's wisdom**, and **does not belong to the text**, and that **the Lord gave the correct view** of **it** to those who gave the judgment hour cry. **When union existed, before 1844, nearly all were united on the correct view** of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. ..."

What did sister White say in print? "I saw ..." What did she see? Something specific "in relation to" the "daily". The focus of what was being shown to her by the Holy Spirit, was **not** the identification of what "the daily" specifically was at all, but rather, instead, it was of that which was "in relation to" the "daily", namely, "the word "sacrifice"". What was she shown in regards to "the word "sacrifice"" as it was "in relation to" the "daily"? She clearly states that "the word "sacrifice"" "was supplied by man's wisdom, and does not belong to the text". When she says, "that the Lord gave the correct view of **it** to those who gave the judgment hour cry," what did she mean by "**it**"? Was it the exact identification of the "daily" itself as 'paganism', or rather to "the word "sacrifice"" "in relation to" the "daily"? Read the statement slowly, and carefully. The "it" refers to "the word "sacrifice"" being "supplied" by the translators, and that this was what "nearly all were united on" in those days "before 1844" "in relation to" "the "daily"". How can this be tested? Simple. The positions of the early pioneer writers make statements on the subject, and their 'unity' was not on what "the daily" was, but that the word "sacrifice" was not original to the text.

Here are some samplings of several pioneers on the word "sacrifice', though they may have held differing views on what "the daily" specifically was.

Joshua V. Himes:

Signs of the Times and Expositor of Prophecy [Himes], Volume 2 (April 1, 1841 to March 15, 1842); February 15, 1842, Volume II - No. 22. Boston, Whole No. 46, Review of Dowling's Reply to Miller pages 175.16-175.17:

> "... **[page 175.16]** 1. For the propriety and correctness of the reading of our translation, with out the supplied words, "How long shall be the vision, the daily, and transgression of desolation, to give both the sanctuary and host to be trodden under foot."
>
> **[page 175.17]** 2. **The word sacrifice**, which Lowth inserts, **is not in the text**. It is the daily and transgression of desolation." There is no good reason which can be assigned, why the word sacrifice should be inserted. **Whatever the daily does mean**, it is according to Mr. D.'s acknowledgement, something to be taken away 1335 years before the end, when Daniel will stand in his lot, at the end of the days. See Daniel 12:11-13. Which days Mr. D. admits to be years. ..." - https://m.egwwritings.org/en/book/1658.4991

Josiah Litch:

The Probability of the Second Coming of Christ About AD 1843, Chapter II, page 33:

> "... **[page 33.3]** Therefore it could not mean Jewish sacrifices, taken away by Pagan Rome. But **the word "sacrifice" is not in the original; it is supplied by the translators**. The probable reason why they supplied the word, "sacrifice" rather than some other, was because they believed it referred to Jewish sacrifices taken away by the Romans. **The word not being in the original**, ..." - https://m.egwwritings.org/en/book/1194.77

Apollos Hale:

The Second Advent Manuel, 1290 and 1335 Days, or Years, 1843, pages 64.1-64.2:

> "... **[page 64.1]** Again; the Jewish worship is never called the daily or daily sacrifice, in any other part of the word of God. There would be as much propriety in calling it the yearly, monthly, weekly, evening, or morning sacrifice, as the daily sacrifice.
>
> **[page 64.2]** The word occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, **the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage**. ..." - https://m.egwwritings.org/en/book/1203.310

Many still agreed with this position (that the word "sacrifice" was supplied and not original to the text) after AD 1844:

Alonzo Trevier Jones:

The Consecrated Way to Christian Perfection, Chapter XIII, The Transgression and Abomination of Desolation, 1905, page 99.1:

> "... **[page 99.1]** In Daniel 8:11-13; 11:31; and 12:11, **it will be noticed that the word "sacrifice" is in every case supplied**.

> **<u>And it is wholly supplied, for in its place in the original there is no word at all</u>**. In the original the only word that stands in this place is the word tamid, that is here translated "daily." And in these places the expression "daily" does not refer to the daily sacrifice any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the sacrifice was only a part. The word tamid in itself signifies "continuous or continual," "constant," "stable," "sure," "constantly," "evermore." Only such words as these express the thought of the original word, which, in the text under consideration, is translated "daily." In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service in the sanctuary. {1905 ATJ, CWCP 99.1} ..." - https://m.egwwritings.org/en/book/1124.449

William Warren Prescott:

"The Daily", The "Daily" in "Early Writings", page THD 2.5:

> "... **[page 2.5]** **<u>the translators supplied the word "sacrifice"</u>** in the expression "the daily sacrifice." ..." - https://m.egwwritings.org/en/book/1385.10

Uriah Smith:

Daniel and The Revelation, Response of History to the Prophecy of Daniel, Chapter 08, the Vision of the Ram, He Goat and Little Horn, 1897, page 157.1:

> "... **[page 157.1]** *The daily sacrifice*. We have proof in verse 13 that *sacrifice* is the wrong word to be supplied in connection with the word daily. If the daily sacrifice of the Jewish service is here meant, or, in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily can not be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years. ..." - https://m.egwwritings.org/en/book/12861.792

In point of fact, it has been shown already, that there is no way historically (demonstrably) that the 'pioneers' were all united on the identity of "the daily" being 'paganism' before or after 1843. Even before that date some believed 'this', and some believed 'that' about "the daily". There was absolutely no unity in that point. The unity, before AD 1844, was in the point that the word "sacrifice" had been supplied by the translators. Unity on that specific notion caused the group to abandon any idea of a literal "sacrifice" of the Jews in history to recalculate prophetic time.

However, after AD 1844, when many gave up the correctness of that date (because they had not yet understood the events in the Heavenly Sanctuary and the High priestly role of Jesus Christ therein, in both the daily and yearly services / ministry), they went back to the study of **Daniel**. In so doing, some picked up again that "word "sacrifice"", read it back into the text and tried to calculate the Second Advent of Jesus again from some date in history in regards a literal "sacrifice". Notice sister White's statement in Early Writings again, and this time in the latter portion in regards "time" and its connection with the subject of the supplied word "sacrifice", which was "in relation to" the "daily".

"... **[Early Writings, page 74.2]** Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but **in the confusion since 1844, other views have been embraced**, **and darkness and confusion have followed**. **Time has not been a test since 1844, and it will never again be a test**.

[Early Writings, page 75.1] The Lord has shown me that **the message of the third angel** must go, and be proclaimed to the scattered children of the Lord, but **it must not be hung on time**. **I saw that some were getting a false excitement, arising from preaching time**; but **the third angel's message is stronger than time can be**. I saw that this message can stand on its own foundation and **needs not time** to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness. ..."

Those that had abandoned the AD 1844 date calculation (**Dan.** 8:13-14,26, 9:24-27; **Ezr.** 6:14; **Rev.** 9:13-15, 10:6, 14:6-12 KJB), being Great**[ly]** Disappoint**[ed]**, also abandoned the understanding that "the word "sacrifice"" had been "supplied". They went back and read the word "sacrifice" back into the text of **Daniel**. This was that which brought with it confusion and darkness, for those persons had begun to recalculate new dates for the termination of the 2,300 day-years prophecy and had printed up new **time** charts from some "sacrifice" at its core, all the while pushing the fulfillment of the prophetic time which had passed (Oct. 22, 1844, the end of the 2,300, 1,335, and 50th year jubilee from AD 1793), into the future.

Ellen G. White Biography, Volume 6, The Later Elmshaven Years 1905-1915, by Arthur L. White (1982), Chapter 19, The Threat of Distracting Doctrinal Controversy, "Our Present Position", page 257.3:

"... **[page 257.3]** Since charts figure in this matter, Ellen White's attitude in this interview is given strong support as the reckoning of **the Cummings 1854 "prophetic chart"** is studied. **In this the Jewish altar of "daily sacrifice" in 446 B.C. is used as the starting point for a new 2300-year time span set to end in 1854**. This chart, published at Concord, New Hampshire, in 1853, **was typical of charts that commenced the 2300 days with what was said to be the taking away of the "daily sacrifice."** [The original of this chart, probably never seen by Daniells, is now in the advent source collection at andrews university.] ..." - https://m.egwwritings.org/en/book/667.1984

The Present Truth, Volume 1; May 1850; THE PRESENT TRUTH. VOL. I.-OSWEGO, N. Y.-NO. 10; James White; PUBLISHED SEMI-MONTHLY VOL. I.-OSWEGO, N. Y., MAY, 1850.-NO. 10.; page 74.1, notation 8, section 2:

"... **[page 74.1, notation 8, section 2.]** Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals for their termination. In doing this they have removed the 'landmarks' and have thrown darkness and doubt over the whole advent movement." - https://m.egwwritings.org/en/book/1636.1054

To stop the fracturing of the advent body of believers, to where nothing would remain, and to stop all of the various new prophetic time interpretations on the 2,300 days, a vision was given sister White, in order to crystalize the core of advent believers on the truth that they had proclaimed before 1844. In that which was given, it was revealed that the word "sacrifice" in "relation" to the "daily" was added by men, and therefore, they should not seek to recalculate the times from some historic 'sacrifice' of the Jews.

God had His hand over the matter (see **Rev.** 10 KJB, in the Great Disappointment of the 7 Thunders, as a test and shaking, for therein it was written that there was to be "time no longer"; **Rev.** 10:6 KJB, and time would never be a test again, but there would be bitterness; **Rev.** 10:9-10 KJB). As may be clearly seen from the historical record the Early Writings [1882, and the like] statements had nothing to say about the specific identity of "the daily" itself, being either one understanding or another.

Further witnesses to these facts are the persons of sister E. G. White, S. N. Haskell, W. W. Prescott, A. G. Daniels and others in their own historical statements. Certain persons, like Haskell were for the identity of "the daily" being 'paganism', while others, like Prescott, Daniels, &c., generally understood it as the 'ministration' (and faith therein) of Christ Jesus Himself in the Heavenly Sanctuary above. Both groups agreed that it was the Papacy which had taken something away. Both groups agreed that the Papacy (Papal Rome) had succeeded Pagan Rome as a world power. Both groups agreed that the word "sacrifice" was a supplied word in the text of Daniel "in relation to" the "daily". They were agreed that they were not to recalculate a new date from AD 1844 since sister White had the vision solidifying the previous Bible study on the matter. There was so much agreement, and only a little disagreement, but that disagreement was wreaking havoc. It was a critical time when that disunity could have entirely fractured the movement.

Sister White, around this time, warned one such person, brother Prescott, about causing such disunity in a critical time where it was not needed, and could be addressed later when things became easier. Prescott, at first, took to the warning and dropped the subject from print. She also warned brother Haskell about the same thing, but he refused to heed her warnings and continued to press the issue into print, all the more, based upon what **he thought** she meant in the Early Writings passage.

Ellen White, Woman of Vision; by Arthur L. White, Page 510.7-512.5:

> "... **[page 510.7]** Before Prescott left for the East on February 6, Ellen White spoke to him about the problem, telling him not to publish anything at that time that would unsettle the minds of the people regarding positions held in the past. She promised to write him on the subject (35 WCW, p. 217).
>
> **[page 511.1]** She did not write at once, but on June 24, 1908, she wrote to Prescott of perils that at times threatened his ministry. She spoke of a tendency on his part "to sway from clearly defined truth and give undue attention to some items which seem to require hours of argument to prove, when in reality they do not need to be handled at all." She wrote:
>
> **[page 511.2]** You are not beyond danger of making mistakes. You sometimes allow your mind to center upon a certain train of thought, and you are in danger of making a mountain out of a molehill (Letter 224, 1908).
>
> **[page 511.3]** A week later she wrote Prescott again, opening with the words:
>
> **[page 511.4]** I am instructed to say to you, Let there be no questions agitated at this time in the Review that will tend to unsettle minds.... It will prove to be a great mistake if you agitate at this time the question regarding the "daily," which has been occupying much of your attention of late. I have been shown that the results of your making this question a prominent issue would be that the minds of a large number will be directed to an unnecessary controversy, and that questioning and confusion will be developed in our ranks.... My brother, let us be slow to raise questions that will be a source of temptation to our people (Letter 226, 1908).

[page 511.5] Then she referred to her own relation to the matter and the fact that God had given no special revelation on it:

[page 511.6] I have had no special light on the point presented for discussion, and I do not see the need of this discussion.... There have been different opinions regarding the "daily," and there will continue to be. If the Lord has seen fit to let this matter rest for so many years without correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it? (Ibid.; italics supplied).

[page 511.7] This letter was not sent off immediately and we do not know what Ellen White may have instructed him orally, but he published no articles on the subject in subsequent issues of the Review.

[page 511.8] On August 28, 1908, almost two months after writing to Prescott, Ellen White wrote to S. N. Haskell, a stalwart advocate of the old view. Because in Early Writings she had made reference to "the 1843 chart" in connection with a mention of the "daily," Haskell had arranged for the publication of a facsimile copy of the chart and was circulating it. In her testimony to Haskell she stated:

[page 512.1] Now, my brother, I feel that at this crisis in our experience that chart which you have republished should not be circulated. You have made a mistake in this matter. Satan is determinedly at work to bring about issues that will create confusion.

[page 512.2] There are those who would be delighted to see our ministers at an issue on this question, and they would make much of it (Letter 250, 1908).

[page 512.3] While Ellen White was without special light from the Lord on the particular point in question, she did receive light on the controversy the discussion was causing, and she wrote, "I have been instructed that regarding what might be said on either side of this question, silence at this time is eloquence."

[page 512.4] Significantly, in closing her letter, she declared:

[page 512.5] Elder Haskell, I am unable to define clearly the points that are questioned. Let us not agitate a subject that will give the impression that as a people we hold varied opinions, and thus open the way for those to work who wish to leave the impression on minds that we are not led by God. It will also be a source of temptation to those who are not thoroughly converted, and will lead to the making of rash moves (Ibid.; italics supplied). ..." -
https://m.egwwritings.org/en/book/665.4910
https://m.egwwritings.org/en/book/665.4921

see also – **Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; page 248.3-251.2** - https://m.egwwritings.org/en/book/667.1929
https://m.egwwritings.org/en/book/667.1946

There are still those even at the present day that are doing basically the same thing as Haskell did, in circulating the old 1843 and 1850 advent movement charts, and highlighting the following issues: 1. That "the daily" is 'paganism'; 2. The 5th Trumpet is the rise of 'Muhammad' and Islam; 3. The 6th Trumpet is the fall of the Ottoman Empire; 4. The '2520' is a proper Biblical time prophecy. For more on those last three (errors), please read this author's work, **"The 7 Trumpets of Revelation – God's Great Trump"**.

The Lord Jesus, through Sister White, was more concerned for the unity of the brethren in that "critical time", than for them to be divided on something which, at that time, would only cause further and further division. This is the same as the disciples arguing amongst themselves who was to be the greatest in His presence. God was building up His temple by the unifying of the people's hearts, but certain could not see past their own pride or reasoning.

Only to give a specific example (and not to denigrate any previous brother), it was brother Haskell, who took up the old 1843 chart, took a stance upon what he thought the Early Writings statements said, and would not humble himself. However, he was not the only one, for on both sides of the issue, there were those who refused the counsel to study the matter out together with one another. Sister White counseled that it was not yet the time to openly publish the differences, but that they could be discussed in the future time, when the body of believers were ready for it. At that time, they were still mightily shaken from the Great Disappointment of 1844. It is important to take note that she never said to 'not raise' the matter, but rather to be "slow to raise" them, and to do so at the proper time when the "critical time" had passed. The following is 'sage' (wise) advice:

> Ecclesiastes 3:1 KJB - To every *thing there is* a season, and a time to every purpose under the heaven:

It was made clear that it was not yet to be a public (printed in the circulars) issue, by the words of sister White asking Prescott to not print further on the subject in the Review and Herald, because it would at that time cause too much disarray. There would be, however, a time yet future for it, and sister White even recommended a combined Bible study on the matter. It would be a temptation before that time, because there was too much confusion in the matter circulating with heated opinions being held to. To make matters worse some were involving the words of sister White (in Early Writings, 1882) and heralding them as sustaining either side of the issue, "... **[Woman of Vision, page 512.6]** because of what they claimed was her endorsement of that view in the chapter "The Gathering Time," published in her first little book in 1851 and republished in Early Writings, 74-76 ...", when it should have been the scripture sustaining them in unity.

Sister White herself stated that she had "no special revelation", and "no special light" on the very "point" at issue in regards the identity of "the daily" of **Daniel**. This means she, herself, confirms, that the Early Writings [1882, and the like] statements did not settle the matter between the 'paganism' idea and the 'ministration' idea, or any other for that matter, as brother Haskell and others wrongly believed.

> "... **[Woman of Vision; page 511.6]** **I have had no special light on the point presented for discussion**, ..." - https://m.egwwritings.org/en/book/665.4910

> "... **[page 512.5]** Elder Haskell, **I am unable to define clearly the points that are questioned**. ..." - https://m.egwwritings.org/en/book/665.4921

> "... **[page 513.1]** Writing to Elder Daniells on March 22, 1908, he declared:

> "... **[page 513.2]** It is the Early Writings that I would defend, and as long as I believe they teach the view I take, and there are many others that believe the same, and if Sister White does not give any explanation in harmony with Prescott's idea to defend the testimonies for the sake of others I shall defend them. Must I be made to believe the testimonies teach a certain thing, contrary to my own judgment and the reading of the writings, when Sister White herself does not so explain it?

[page 513.3] Thus, with not a few the discussion took on a major significance—namely, the integrity of the testimonies and loyalty to the Spirit of Prophecy. The question of revelation-inspiration was pressed to the front. ...” - https://m.egwwritings.org/en/book/665.4930

Look at what Haskell, himself, stated! Misplaced loyalty and misplaced zeal. Dear reader, is that honestly a defensible position? Is it a humble position? Is it an attitude of consideration for those who oppose?

The Lord, by His Holy Spirit, is also teaching this very author, as the material is being written, for the following texts came to this author’s own mind. There are indeed many mistakes to correct, plentitude of errors to meet, myriad winds of false doctrine & practice to endure, and this author has not always been unlike those same persons in their over-zealousness.

> 2 Timothy 2:24 KJB - And the servant of the Lord must not strive; but be gentle unto all *men,* apt to teach, patient,
>
> 2 Timothy 2:25 KJB - In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
>
> 2 Timothy 2:26 KJB - And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

However, sister White’s Early Writings statements, by her own admission, **cannot** be used to endorse **any** specific view on what exactly the scripture meant by “the daily” in **Daniel**. Let it be repeated over and over again so that no one may make the past mistakes over. Here is the testimony of the witnesses then, and of sister White herself, once more:

Ellen White, Woman of Vision; by Arthur L. White, pages 513.4-514.10:

“... **[page 513.4]** Study Of The Context Important

Concerning this whole matter W. C. White, after spending a day or two studying it carefully, on June 1, 1910, wrote to Edson, taking the position that the context of the statement must be considered.

[page 513.5] It is evident that the vision of September 23, 1850, as published in Ibid., new edition, pages 74-76, under the title “The Gathering Time,” was given to correct the prevalent error of time setting, and to check the fanatical doctrines being taught regarding the return of the Jews to Jerusalem.

[page 513.6] The statement concerning the “daily” of Daniel 8:9-14, as published in Early Writings, appeared first in Present Truth, Vol. I. No. 11, dated Paris, Maine, November 1850. During the same month and in the same place, there was published the first number of Second Advent Review and Sabbath Herald, which has continued as the church paper of Seventh-day Adventists ever since. In this first number appears an article by Elder Joseph Bates on “The Laodicean Church,” in which he writes at considerable length on the confused state of various bodies of Advent believers, in contrast with the unity that the commandment-keeping Adventists were endeavoring to maintain. On the point of confusion of many bodies of Adventists at that period in their history, over the question of prophetic “time,” he declares:

[page 514.1] "For six successive years, viz: from the fall of 1844 to the spring and fall of 1850, the most of these leading members have been aiding and assisting each other in changing the chronology, i.e., the world's history, to prove that they were on the true position. What have they gained? Answer, nothing but disappointment and confusion."

[page 514.2] At one point a little later in the discussions Elder Daniells, accompanied by

[page 514.3] W. C. White and C. C. Crisler, eager to get from Ellen White herself just what the meaning was of her Early Writings statement, went to her and laid the matter before her. Daniells took with him Early Writings and the 1843 chart. He sat down close to her and plied her with questions. His report of this interview was confirmed by W. C. White:

[page 514.4] I first read to Sister White the statement given above in Early Writings. Then I placed before her our 1843 prophetic chart used by our ministers in expounding the prophecies of Daniel and Revelation. I called her attention to the picture of the sanctuary and also to the 2300 year period as they appeared on the chart.

[page 514.5] I then asked if she could recall what was shown her regarding this subject.

[page 514.6] As I recall her answer, she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300-year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent Movement.

[page 514.7] In this confusion the Lord revealed to her, she said, that the view that had been held and presented regarding the dates was correct, and that there must never be another time set, nor another time message.

[page 514.8] I then asked her to tell what had been revealed to her about the rest of the "daily"—the Prince, the host, the taking away of the "daily," and the casting down of the sanctuary.

[page 514.9] She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy....

[page 514.10] The only conclusion I could draw from her free explanation of the time and her silence as to the taking away of the "daily" and the casting down of the sanctuary was that the vision given her was regarding the time, and that she received no explanation as to the other parts of the prophecy (DF 201b, AGD statement, September 25, 1931). ..." - https://m.egwwritings.org/en/book/665.4939

The same "conclusion" is also found in:

Ellen G. White Biography, Volume 6, The Later Elmshaven Years 1905-1915, by Arthur L. White (1982), Chapter 19, The Threat of Distracting Doctrinal Controversy, "Our Present Position", page 257.2 - https://m.egwwritings.org/en/book/667.1984

Ellen White: Woman of Vision, pages 515.2-516.6:

"... **[page 515.2]** Call To Halt The Controversy

Ellen White watched with growing anxiety and distress the time-consuming controversy between leading brethren on a point on which she repeatedly said she had received no light. On July 31, 1910, she could restrain herself no longer, and wrote:

[page 515.3] **I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy**. **I entreat of Elders Haskell, Loughborough, Smith, and others of our leading brethren, that they make no reference to my writings to sustain their views of the "daily."**

[page 515.4] It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. **I cannot consent that any of my writings shall be taken as settling this matter**. The true meaning of the "daily" is **not** to be made a test question.

[page 515.5] **I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; for I have had no instruction on the point under discussion and I see no need for the controversy**. Regarding this matter **under present conditions**, silence is eloquence (Manuscript 11, 1910 [see also Selected Messages 1:164]).

[page 515.6] A few days later, on August 3, she addressed a communication to the ministry of the church:

[page 515.7] To My Brethren in the Ministry:

Dear Fellow Workers,

I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of the "daily" of Daniel 8. **This is not to be made a test question**, and the agitation that has resulted from its being treated as such has been very unfortunate. **Confusion has resulted**, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work (Letter 62, 1910 [see also Selected Messages 1:167]).

[page 516.1] Then she referred to the last prayer of Christ calling for unity, brought to view in John 17, and commented, "There are many subjects upon which we can speak—sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But," she urged, "let not the 'daily,' or any other subject that will arouse controversy among brethren, be brought in **at this time**, for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon **just now**." And she pleaded, "Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God" Ibid.

[page 516.2] As to the discourses of Seventh-day Adventist ministers, her counsel was:

[page 516.3] Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood.... We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength (Ibid. [see also Selected Messages 1:167, 168]).

[page 516.4] **W. C. White repeatedly declared his position that statements in the Spirit of Prophecy must be taken in their proper context**. On the question of the Early Writings statement in which the "daily" is mentioned, he considered it relevant that his mother had written much concerning the importance of the Advent movement and of the 2300-year prophecy, while the nature of the "daily" itself was "wholly ignored" in all her writings except in one 35-word sentence, found in the middle of the argument that "time has not been a test since 1844, and it will never again be a test." To him the context of the statement found in Early Writings seemed to involve the entire article in which the statement was originally written, the entire scope of the Ellen White writings on the subject, and the historical background of the original writing (DF 201b, WCW to J. E. White, June 1, 1910).

[page 516.5] But larger issues than the identity of the "daily" concerned W. C. White:

[page 516.6] I have told some of our brethren that I thought there were two questions connected with this [daily] matter that were of more importance than the decision which shall be made as to which is most nearly correct, the old or the new view regarding the "daily." The first is, How shall we deal with one another when there is difference of opinion? Second, How shall we deal with Mother's writings in our effort to settle doctrinal questions? (WCW to AGD, March 13, 1910). ..." - https://m.egwwritings.org/en/book/665.4958

Also see:

Ellen G. White: Volume 6—The Later Elmshaven Years: 1905-1915, By Arthur L. White, page 257.4-261.4:

"... **[page 257.4]** A Call to Halt the Controversy

Ellen White watched with growing anxiety and distress the time-consuming controversy between leading brethren on an unimportant point and one on which she repeatedly said she had received no light. On July 31, 1910, she could restrain herself no longer. She took her pen and wrote:

[page 257.5] I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders Haskell, Loughborough, Smith, and others of our leading brethren, that they make no reference to my writings to sustain their views of the "daily."

[page 257.6] It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of the "daily" is not to be made a test question.

[page 258.1] I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.—Manuscript 11, 1910 (see also Selected Messages 1:164).

[page 258.2] She pointed out that "the enemy of our work is pleased when a subject of minor importance is used to divert the minds of our brethren from the great questions that should be the burden of our message," and she insisted that as this was not a test question, it should not be treated as such. Then in this connection, obviously speaking of Thoughts on Daniel and the Revelation, which she held in high esteem, she wrote:

[page 258.3] In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books.— Ibid. (see also Ibid., 1:165).

[page 258.4] She pointed out that "should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message" and advised that "the less that is done unnecessarily to change our publications, the better it will be."— Ibid. In closing the communication, she called everyone back to the earnest counsel that had been given to warn the cities.

[page 258.5] A few days later, on August 3, 1910, she addressed a communication to the ministry of the church:

[page 259.1] To My Brethren in the Ministry:

Dear Fellow Workers: I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of the "daily" of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

[page 259.2] The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light.—Letter 62, 1910 (see also Selected Messages 1:167).

[page 259.3] Then she referred to the last prayer of Christ calling for unity, brought to view in John 17, and commented, "There are many subjects upon which we can speak—sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But," she urged, "let not the 'daily,' or any other subject that will arouse controversy among brethren, be brought in at this time, for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now." And she pleaded, "Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God."— Ibid.

[page 259.4] As to the discourses of Seventh-day Adventist ministers, her counsel continued:

[page 259.5] Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood.... We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.— Ibid. (see also Selected Messages 1:167, 168).

[page 260.1] She closed her appeal with the admonition that “while the present condition of difference of opinion ... exists, let it not be made prominent. Let all contention cease. At such a time silence is eloquence.”— Ibid. (see also Ibid., 1:168). ...” - https://m.egwwritings.org/en/book/667.2004

“... **[page 260.2]** Futility of Controversy Over Minor Doctrinal Points

These clear-cut messages, in which proponents of both sides of the controversy over the daily were named and called upon to cease and desist, brought to a halt open discussions and freed a number of the leading men involved to give attention to more important lines of endeavor. There was forever made clear the futility of involvement in doctrinal controversy on points of minor importance, or points on which there is no clear light in the Spirit of Prophecy writings. Among other factors, the incident brought to the front points for consideration in the study of revelation and inspiration, opening the way for positive, fruitful approaches. It did not, as was feared by the adherents of the old view, destroy confidence in the Spirit of Prophecy itself.

[page 260.3] At the same time it brought to view the lengths to which men who were brethren would go in attempts to accomplish their determined ends. One illustration of this was provided in the manner in which private personal testimonies were used. A linotype operator at the Review and Herald office, who had been reared in the Midwest in a community of “staunch old patriarchs” who had an undying love and zeal for the truth, was led to espouse the old view of the daily. He won the confidence of the custodian of the General Conference files containing in bound form testimonies sent to leading men, and gained access to materials that should have been held in confidence, testimonies to key individuals that at times dealt with matters between them and God. In the controversy, excerpts from these personal testimonies were used to discredit key men who held the new view. Daniells decried the access that was given to private testimonies and believed that shockingly indiscreet use was made of some of them. Certain men, he declared, seemed to have their pockets full of personal testimonies (AGD to WCW, August 5, 1910).

[page 261.1] As Elder Daniells traveled around the field, he was often called upon to deal with questions asked about Ellen White and the Spirit of Prophecy. This was true also in his correspondence. He found that taking into account the contextual considerations often solved what seemed to be difficult questions. When pressed as to why an ordained minister was managing a denominational sanitarium when Sister White had spoken against ministers performing largely administrative duties, he pointed out that the state of the man's health was a factor. He urged that it would not do to take a single statement and stretch it beyond its purpose and meaning.

[page 261.2] W. C. White repeatedly declared his position that statements in the Spirit of Prophecy must be taken in their proper context. On the question of the Early Writings statement in which the daily is mentioned, he considered it relevant that his mother had written much concerning the importance of the Advent Movement and of the 2300-year prophecy, while the nature of the daily itself was “wholly ignored” in all her writings except in one thirty-five-word sentence, found in the middle of the argument that “time has not been a test since 1844, and it will never again be a test.” To him the context of the statement found in Early Writings seemed to involve the entire article in which the statement was originally written, the entire scope of the Ellen White writings on the subject, and the historical background of the original writing (DF 201b, WCW to J. E. White, June 1, 1910).

[page 261.3] But larger issues than the identity of the daily concerned W. C. White:

[page 261.4] I have told some of our brethren that I thought there were two questions connected with this [daily] matter that were of more importance than the decision which shall be made as to which is most nearly correct, the old or the new view regarding the "daily." The first is, How shall we deal with one another when there is difference of opinion? Second, How shall we deal with Mother's writings in our effort to settle doctrinal questions?—WCW to AGD, March 13, 1910. ..." - https://m.egwwritings.org/en/book/667.2024

A Call to the Watchmen, pages 10.4-13.2:

"... **[page 10.4]** To My Brethren in the Ministry:

Dear Fellow-workers,

I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of "the daily" of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

[page 11.1] The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we have clear light.

[page 11.2] I would bring to your attention the last prayer of Christ, as recorded in John 17. There are many subjects upon which we can speak,—sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But let not "the daily," or any other subject that will arouse controversy among brethren, be brought in at this time; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God.

[page 11.3] Our ministers should seek to make the most favorable presentation of the truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood. When all our ministers see the necessity of humbling themselves, then the Lord can work with them. We need now to be reconverted, that angels of God may co-operate with us, making a sacred impression upon the minds of those for whom we labor.

[page 12.1] We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.

[page 12.2] This is not a time to make prominent unimportant points of difference. If some who have not a strong living connection with the Master, reveal to the world their weakness of Christian experience, the enemies of the truth who are watching us closely will make the most of it, and our work will be hindered. Let all cultivate meekness, and learn lessons from Him who is meek and lowly in heart.

[page 12.3] The subject of "the daily" should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted.

[page 12.4] The action of Brother ----- ----- in publishing a tract containing condemnation of his brethren and of their belief, was not endorsed by God. And to Elder ----- I will say, The Lord has not placed upon you a burden regarding this matter.

[page 12.5] I was pained to hear that Elder -----, knowing that there was a difference of opinion regarding this matter among our leading brethren, should urge this matter to the front, as was done in some places.

[page 13.1] Others of our brethren have not been guided by wisdom, and have not reasoned clearly from cause to effect regarding the results of their efforts to uphold their views regarding the interpretation of "the daily." While the present condition of difference of opinion regarding this subject exists, let it not be made prominent. Let all contention cease. At such a time silence is eloquence.

[page 13.2] The duty of God's servants at this time is to preach the Word in the cities. Christ came to save souls, and we, as almoners of His grace, need to impart to the inhabitants of the great cities a knowledge of His saving truth.

(Signed) Ellen G. White ..." - https://m.egwwritings.org/en/book/276.29

The history of the subject, from the words of those who were directly involved, and by those who were informed of the subject by interview and by research of the written records, all demonstrate that the subject of the identification of "the daily" was not to be settled by the Early Writings statements, or other statements by sister White in print or speech, but all had been counselled to obtain the truth of the matter from prayerful Bible study, preferably together in humility. There was a time for open discussion, and putting things before the public in print, but that was not to be during the crucial time just after the period of the Great Disappointment in AD 1844, when fracturing, division and confusion were occurring on all sides. Wisdom had instructed for certain brethren to put away the magnification of their disagreements, to not make such things a testing question. They were not to continue in the open publicizing of those differences in their misplaced zeal, for there would be a time in the near future which would allow them to more deeply discuss the matter. For the time then present, they were to come together in a single unified front, and to preach and teach those things which were well-known, and accepted by all, and most readily useful for the harvesting of many souls, preparing them all for the soon Second Advent / Coming of Jesus Christ.

Knowing all these things now, the questions to each one are, What will be done with this knowledge? Are people to be prepared for the glorious appearing of the LORD and Saviour Jesus Christ, or not?

CHAPTER 13

~

The Great Controversy (1911) quotations, does it support this or that?

Beyond the **2 Thes.** 2:7 KJB text, and its surrounding passage, and past the Early Writings [1882, and the like] quotations, already discussed previously, there is also one further source which is cited by some for the position that "the daily" is 'paganism'. It comes from that great work by sister White, The Great Controversy (1911), page 54.2. Here is that small passage:

The Great Controversy (1911), Chapter 3, An Era of Spiritual Darkness, page 54.2:

> "... **[page 54.2]** In the sixth century **[AD 501 - AD 600]** the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See Appendix.) ..." - https://m.egwwritings.org/en/book/132.200

This truly is a powerful quotation, and summary of Biblical & historical events, but it does not say that "the daily" of **Daniel** was the 'paganism' that was "taken away", does it? What it does show is that Papal Rome ("Papacy") did truly succeed Pagan Rome, as all who have prayerfully studied the subject are agreed. However, it was not that "Papal" Rome took Pagan Rome away, but rather that Pagan Rome ("The dragon", a beast, given in symbol, signifying a nation-state) had "given" to "the beast" ("Papal" Rome) "his power, and his seat, and great authority." (citing **Rev.** 13:2 KJB) The passage is written in parallel form:

[A1] "... Paganism had given place to ..."

[B1] "... the papacy. ..."

[A2] "... The dragon had given to ..."

[B2] "... the beast "his power, and his seat, and great authority." Revelation 13:2."

Pagan Rome was already (past tense), by (and thus "in") the sixth century, broken into 'the ten' (total division (**Gen.** 18:32; **Ecc.** 12:13-14 KJB, &c.) of the Roman Empire by AD 476). Its last major Roman Emperor already faded from the scene. Therefore, "In the sixth century the papacy had become firmly established. ..." Please also notice, that the paragraph makes the connection to the 1,260 year prophecy (**Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2,3, 12:6,14, 13:5 KJB), which began in AD 538. This was 30 years **after** the beginning of the 1,290 year prophecy (**Dan.** 12:11 KJB), which was AD 508, being when "the daily" (**Dan.** 8:11,12,13, 11:31, 12:11 KJB) was "taken away" and the "abomination" set up:

> Daniel 12:11 KJB - And from **the time *that* the daily *sacrifice* shall be taken away**, and **the abomination that maketh desolate set up**, *there shall be* **a thousand two hundred and ninety days**.

Sister White does not reference **Dan.** 12:11 KJB there, but rather **Dan.** 7:25 & **Rev.** 13:5-6 KJB.

Nowhere in history, and neither in the Great Controversy (1911), did Papal Rome ever wrest from, or even take away, Pagan Rome and its power and authority. Such things (as the Lateran Palace, &c.) were rather, instead, given to Papal Rome by Pagan Rome. Paganism itself was also not taken away, but rather it was received into the breast of the Papacy, and claimed as its own, even down to the claim that 'popes' have been 'Caesars'*. The "abomination" (**Dan.** 12:11 KJB) was not Pagan Rome ('paganism'), but rather it was Papal Rome (in references connected to the cited **Dan.** 7:25 KJB). Even Pagan Rome, historically, was not a 'continual' assault upon God's peoples, for the 'Edict of Toleration' by the Emperor Galerius (AD 311), and the 'Edict of Milan' (AD 313) by the Emperor Constantine I., even allowed Christianity to become legalized, which also allowed the foretold (**2 Thes.** 2:3-7 KJB) great apostasy to grow, as in the 'Edict of Thessalonica' (AD 380) allowing Nicene 'catholicity' to spread.

***THE RISE OF THE MEDIAEVAL CHURCH AND ITS INFLUENCE ON THE CIVILISATION OF WESTERN EUROPE FROM THE FIRST TO THE THIRTEENTH CENTURY BY ALEXANDER CLARENCE FLICK, PH. D., LITT. D. PROFESSOR OF EUROPEAN HISTORY IN SYRACUSE UNIVERSITY; G. P. PUTNAM'S SONS, NEW YORK AND LONDON, The Knickerbocker Press, 1909, page 413:**

> "... **[page 413]** 2. The papal theory made the Pope alone God's representative on earth and maintained that the Em-peror received his right to rule from St. Peter's successor. For historical proof of the genuineness of this position attention was called to the power of the keys, the Donation of Constantine, the coronation of Pepin, the restoration of the Empire in the West. Such figures as the sun and the moon, the body and the soul, etc., were used with telling effect by the clerical party who advanced this theory. It was upheld by Nicholas I., Hildebrand, Alexander III., Innocent III., and culminated with Boniface VIII. at the jubilee of 1300 when, seated on the throne of Constantine, girded with the imperial sword, wearing a crown, and waving a scepter, he shouted to the throng of loyal pilgrims: "**I am Caesar–I am Emperor**." ..." - https://archive.org/details/cu31924029233454/page/413/mode/1up

There is a connection between "the daily", and the setting up of "the abomination that maketh desolate", but it is not that Papal Rome took away Pagan Rome, because Pagan Rome had given its power to Papal Rome. If a person were to say, "I give you my authority," it is not the same as saying, "You took my authority," but rather would be equal to, "You received my authority." Even though assault upon God's people was at first fierce from the outside from Pagan Rome, it died down somewhat in the AD 300's, and only really picked up again once Papal Rome was in power, and then persecution opened even more fiercely from within. Those who advocate that "the daily" is Pagan Rome would have a small conundrum here to address, since it was by Pagan Rome that most of the outward persecution ceased in the AD 300's by the various edicts of the Roman Emperors, and not by the Papal Roman authority's interjection.

The true connection, is in the facts of what Papal Rome ("little horn"; **Dan.** 7:8,9, 8:10-12 KJB, & "the beast"; **Rev.** 13:1,2 KJB) would do towards the Everlasting Gospel, God's people (along with their faith), the truth and Jesus Christ's ministry in the Heavenly Sanctuary above.

If, as presently contended by this book, based upon scriptural study, and the historical material, that "the daily" deals with Jesus Himself (**Psa.** 77:13; **Jhn.** 14:6 KJB; meaning, the faith in the ministration of Jesus in the Heavenly and the Everlasting Gospel, for the whole of the "daily" activities in the sanctuary pointed to Christ Jesus in what He Himself would do), then sister White should somehow make mention of this in the same local area as the paragraph just cited. The question is, does she? She does, and she even makes it within the exact, and correct, timeframe of the 4th church, 4th Seal and 4th trumpet, when darkness deepened (**Rev.** 2:12-17, 6:7,8, 8:12 KJB):

The Great Controversy (1911), Chapter 3, An Era of Spiritual Darkness, by Ellen G. White, page 55.1:

> "... **[page 55.1]** **The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened**. **Faith was transferred from Christ, the true foundation, to the pope of Rome**. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. **They were taught that the pope was their earthly mediator and that none could approach God except through him**; and, further, **that he stood in the place of God to them and was therefore to be implicitly obeyed**. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. **Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them**. Sin was disguised in a garb of sanctity. When **the Scriptures are suppressed**, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. **With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God**. {GC 55.1}..." - https://m.egwwritings.org/en/book/132.200

This paragraph, this author would like to humbly suggest, was "the daily" being "taken away" from (removed from off of) Christ Jesus and His Heavenly mediation. The minds of believers were "turned away" (taken away) from God in Heaven, and placed upon carnal men and the devil's earthly system. The Father's Son, Jesus Christ, was set aside for the 'pope'. God's Law was set aside for vain "Tradition" & "Magisterium". God's Everlasting Gospel was set aside and replaced with a 'works and / or merit based system of salvation'. God's plan of Redemption in the Heavenly Sanctuary was set aside; all being replaced with false doctrines and counterfeit practices of men, and of satan.

Someone might say that she never directly says that "the daily" deals with the ministration of Jesus in that paragraph of "The Great Controversy (1911); page 55.1". **All true. Admitted. Granted. Accepted**. This author is **not** making a definitive statement, or placing words into the mouth of another. God forbid! It is simply the expressed belief of this author based upon all of the previously studied materials. With that stated, however, it will be said that sister White does make summary statements that are explanations of certain scriptures that do not directly cite those references on many other subjects. The book "The Great Controversy" is no exception, and it is even written in a chronological order, covering the events of **Daniel** and the **Revelation** of Jesus Christ. That book is the summary explanation of all of those things. However, no one has to believe this author's conclusion about that. Instead, if one were to take some time to go through the scriptures prayerfully, comparing scripture with scripture (**Isa.** 28:10,13 KJB), and then to go through the many places where sister White uses the phrase "daily", or "the daily", and to see how it is used in each case, I would think (hope?) that they might just share this author's own studied conviction, but even if not, at least there was a learned study on it. Go on, be surprised! :)

This author has found, by experience, that it is not that people are always stubborn, or that everyone always wants to believe and hang onto something which is incorrect (though some, of course, will; let ourselves not desire to be among such), but rather, it is that many simply do not take **the time** to prayerfully ask God, and wait for an answer as they read the Bible (KJB). Neither is the proper time taken to study with the brethren who differ in their position from one's own, in meekness and humility. The loving consideration to calmly listen to one another, and to see the evidences all laid out, is not always granted and many times lacking. A constant 'busy-ness', as Martha (**Luk.** 10:41 KJB), is often one of the primary reasons for these things, but there is also that rarely spoken of 'pride' that rears up in the hearts of some, who will not admit to a mistake once a word of belief has come forth from their mouths (spoken) or hands (writing). Such persons who do that carry a sense of infallibility (as a law of the Medo-Persians; **Dan.** 6:8,15; **Est.** 1:19 KJB) about them. The devil deceives them, and some are willingly so.

As a personal note to this whole thing, this author was born into, and raised in, Roman Catholicism for 30 years. It is a hard thing to be confronted with one's own erroneous belief system and to see, or be shown, that it is erroneous, and not even a little erroneous, but overwhelmingly so. At the instance of being shown the contrast between truth and error, questions arise, 'Do I want to accept the truth, which means giving up what I believed to be truth this whole time, acknowledging that I was in error, or do I instead turn away from truth, clinging to what I erroneously believed to be truth as truth, and making the real truth into the error?', and following these, a decision is made. Well, as this author testifies dear reader, God's eternal love and all-powerful grace was sufficient, and this author chose to accept that God was true and right, and this author was in the error, and so chose to come out of that system into the "remnant" (**Rev.** 12:17, 14:6-12 KJB) which "keep the commandments of God, and the faith of Jesus", and "the testimony of Jesus **[which]** is the spirit of prophecy" (**Rev.** 19:10 KJB). Let God be true, and every man a liar (**Rom.** 3:4 KJB) – Yes (Amen), indeed.

This author is always willing to consider more evidence, even beyond that which has been given in this book, or studied. If any think that this author is in the error, or that this material is incorrect, **that is O.K.**, BUT, just help this author by coming to the author personally (or email, &c.) presenting the more clear evidence, and then pray with and for this author, that truth will prevail in the heart. If any has a greater understanding in these matters, and is able to present a more clear position than what has been presented in this book; this author desires it, because this author longs for Jesus, who is Truth, more than anything else. Stated plainly, "**I love** the Truth, because **Jesus** first loved (and loves) me."

Before concluding with the final thoughts on this subject, this author recommends everyone to read **Daniel** 7-12 KJB, along with the 2nd & 3rd Chapters of The Great Controversy (1911; pages 39-60), which book material, will be provided below:

The Great Controversy (1911), beginning with Chapter 2—Persecution in the First Centuries and Chapter 3—An Era of Spiritual Darkness; by Ellen. G White; pages 39.1-60.3:

"... **[page 39.1]** Chapter 2—Persecution in the First Centuries

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance He foretold the portion which the rulers of this world would mete out to the church of God. Matthew 24:9, 21, 22. The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name.

[page 39.2] The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They "endured a great fight of afflictions." Hebrews 10:32. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Hebrews 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

[page 40.1] These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause.

[page 40.2] Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Verses 37, 38. The catacombs afforded shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Life-giver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

[page 41.1] Under the fiercest persecution these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.

[page 41.2] Like God's servants of old, many were "tortured, not accepting deliverance; that they might obtain a better resurrection." Verse 35. These called to mind the words of their Master, that when persecuted for Christ's sake, they were to be exceeding glad, for great would be their reward in heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest and regarding their steadfastness with approval. A voice came down to them from the throne of God: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

[page 41.3] In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread and the number of its adherents to increase. It penetrated into regions that were inaccessible even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: You may "kill us, torture us, condemn us.... Your injustice is the proof that we are innocent .... Nor does your cruelty ... avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."—Tertullian, Apology, paragraph 50.

[page 42.1] Thousands were imprisoned and slain, but others sprang up to fill their places. And those who were martyred for their faith were secured to Christ and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ.

[page 42.2] Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

[page 42.3] The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

[page 42.4] Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth.

[page 43.1] Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth and worshiped God alone.

[page 43.2] There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them.

He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul “in obeying the truth.” But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.

[page 44.1] The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evildoers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold.

[page 45.1] But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

[page 45.2] It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

[page 45.3] After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

[page 46.1] Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God’s professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

[page 46.2] The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour—because the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.

[page 46.3] How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to Him the title, "Prince of Peace." When angels announced to the shepherds that Christ was born, they sang above the plains of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. There is a seeming contradiction between these prophetic declarations and the words of Christ: "I came not to send peace, but a sword." Matthew 10:34. But, rightly understood, the two are in perfect harmony. The gospel is a message of peace. Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense—because the exalted truths it brings occasion hatred and strife—that the gospel is called a sword.

[page 47.1] The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because He suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15:20. Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom are but following in the steps of God's dear Son.

[page 48.1] "The Lord is not slack concerning His promise." 2 Peter 3:9. He does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

[page 48.2] God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ Himself.

[page 48.3] There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled. ..." - https://m.egwwritings.org/en/book/132.160

"... **[page 49.1]** Chapter 3—An Era of Spiritual Darkness

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

[page 49.2] Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century **[AD 301-400]**, caused great rejoicing; and **the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church**. **Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ**.

[page 50.1] This **compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God**. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

[page 50.2] Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.

[page 50.3] It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled "Lord God the Pope" (see Appendix), and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

[page 51.1] But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8. God has never given a hint in His word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

[page 51.2] Romanists have persisted in bringing against Protestants the charge of heresy and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed from "the faith which was once delivered unto the saints." Jude 3.

[page 51.3] Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state.

[page 51.4] The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws." Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (see Appendix) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

[page 52.1] **The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority**. **Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun."** This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

[page 52.2] To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

[page 53.1] In the early part of the fourth century **[AD 301-400]** the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. (See Appendix.) The day of the sun was reverenced by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.

[page 53.2] The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

[page 53.3] The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

[page 54.1] Protestants now urge that the resurrection of Christ on **Sunday** made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of **Sunday** as a Christian institution had its origin in that "mystery of **lawlessness**" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this **child of the papacy**? What valid reason can be given for a change which the Scriptures do not sanction?

[page 54.2] In the sixth century [**AD 501-600]** the papacy had become firmly established **[AD 538]**. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2**.

And **now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7**. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16, 17. **Persecution opened upon the faithful with greater fury than ever before**, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6.

[page 55.1] **The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened**. **Faith was transferred from Christ, the true foundation, to the pope of Rome**. **Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority**. **They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed**. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. **Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them**. Sin was disguised in a garb of sanctity. When **the Scriptures are suppressed, and man comes to regard himself as supreme**, we need look only for fraud, deception, and debasing iniquity. With **the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God**.

[page 55.2] Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

[page 55.3] **They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin**. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

[page 56.1] Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. About the close of the eighth century **[AD 701-800]**, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions. (See Appendix.)

[page 56.2] The few faithful builders upon the true foundation (1 Corinthians 3:10, 11) were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to say: "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build." Nehemiah 4:10. Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives, they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared: "Be not ye afraid of them: remember the Lord, which is great and terrible" (verse 14); and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6:17.

[page 56.3] The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch." Mark 13:37.

[page 57.1] **The darkness seemed to grow more dense**. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost its sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.

[page 57.2] Another step in papal assumption was taken, when, in the eleventh century **[AD 1001-1100]**, Pope Gregory VII proclaimed the perfection of the Roman Church. Among the propositions which he put forth was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff also claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decisions of all others. (See Appendix.)

[page 57.3] A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty to pull down the pride of kings.

[page 58.1] How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His disciples: "Whosoever will be chief among you, let him be your servant." Matthew 20:27.

[page 58.2] The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. **Even before the establishment of the papacy the teachings of heathen philosophers had received attention and exerted an influence in the church**. **Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith**. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

[page 58.3] Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to heaven. (See Appendix.)

[page 59.1] Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head. (See Appendix.)

[page 59.2] The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual "body and blood of Christ."—Cardinal Wiseman, The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames. (See Appendix.)

[page 59.3] In the thirteenth century **[AD 1201-1300]** was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

[page 60.1] Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

[page 60.2] But "the noon of the papacy was the midnight of the world."—J. A. Wylie, The History of Protestantism, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders hated the light which would reveal their sins. **God's law**, the standard of righteousness, **having been removed**, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

[page 60.3] The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: ... seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:6, 1, 2. Such were the results of banishing the word of God. ..." - https://m.egwwritings.org/en/book/132.200

Yet, through the power of the Holy Spirit in the Reformation, and the faithful throughout the centuries who had been in the wilderness, the word of God, the Bible, had been preserved, and God's doctrines would come shining forth (**Son.** 3:6, 8:5 KJB) unto the world, and be restored to their rightful place of honour and glory. Read of the 1,260 years in "The Great Controversy (1911)" from Chapter 4 to Chapter 14. Then read of the end of the 1,260 and 1,290 in AD 1798 out of Chapter 15, and then continue to progress through the deadly wound of the Papacy, the rise of Atheism and then the United States of America, on into the years of AD 1843 / 1844 which conclude the 1,335 and 2,300 day-year, and 50th year Jubile prophecies. Moving ever onward still through the passing of national Sunday laws (NSL) in the U.S., persecution which will arise from so doing, the outpouring of God's wrath in the 7 last plagues, followed by the Second Great Advent / Coming of Jesus Christ in power and glory with all the Holy angels, so beginning the 1,000 years (Millennium) in Heaven, and after that time, coming back to the earth to see the destruction of sin, satan (and the finally impenitent), and selfishness, and finally, the creation of the New Heaven and New Earth, wherein will dwell peace for all eternity. God and man back together. God is love. Amen.

The Great Controversy is such a book that covers all 7 of the Churches, all 7 of the Seals, all 7 of the Trumpets, the 7 last plagues, the great Millennium (1000 years in heaven), the 2nd & 3rd Advents of Jesus, and onward into eternity. Read that book in tandem with **Daniel** & the **Revelation** of Jesus Christ:

The Great Controversy (1911) Book (PDF) - https://archive.org/details/sda-ellen-g-white-the-great-controversy-1911_202301/mode/1up

The Great Controversy (1911) Book (Audio, by Myers Media), at Its Adventageous (Youtube) - https://www.youtube.com/watch?v=6SAyz3LYJtM&list=PL7fkrLvnn99HrnpyIAH3dSmupcCvj9JG3

Though this book is completed, and the matter on "the daily" discussed in detail, do not become lost to the true importance of the necessary "daily" walk and experience with God. Ask for "the daily" bread, and all shall receive who ask in faith, trusting God's grace and providence. Ask for "the daily" conversion of heart and mind, and it shall be given. Ask "daily" to know God, seek "daily" to understand God's will and commandments, knock "daily" and all things good & heavenly shall be opened to those who do so.

God bless all, and help each one to die "daily" to sin, satan & selfishness, & to love continually. Amen.